

TESTIMONIES PRESENTED AT

THE PUBLIC HEARING

ON

OCTOBER 20, 1976

3:00 - 7:00 p.m.

Campus Center Ballroom  
University of Hawaii, Manoa Campus

LIST OF SPEAKERS WHO GAVE TESTIMONY AT THE PUBLIC HEARING TO DEFEND ETHNIC STUDIES  
Wednesday, October 20, 1976 -- 3:00 - 7:00 p.m. -- Campus Center Ballroom, UHM

Mistress of Ceremonies: Davianna McGregor-Alegado  
Acting Director of Ethnic Studies Program

Members of the People's Committee to Defend Ethnic Studies:

- 1) Faculty Representatives: Dr. Stephen Boggs, Professor, UH Anthropology Department  
Marilyn Harman, Director, Women's Studies Program
- 2) Community Representatives: Emile Makuakane, member of the Steering Committee  
of P.A.C.E. (People Against Chinatown Eviction)  
Maxine Kahalelio, member of People's Coalition  
for Welfare and Employment
- 3) Student Representatives: Clifford Hayashi  
Herbert Lee

1. Katipunan ng mga Demokratikong Pilipino Cultural Group:  
Songs, "We Are the Children"  
"Profits Enslave the World"
2. Dr. Oliver Lee, Professor, UH Political Science Department; member of the Program  
and Curriculum Planning Committee of the Manoa Faculty Senate in 1974  
(which made a report on Ethnic Studies as part of the review process)
3. State Representative Carl Takamura, Vice-Chairman, State House Higher Education  
Committee speaking on behalf of himself and State Representative Akira Sakima,  
Chairman, State House Higher Education Committee
4. David Coleman, student
5. Wil Tungol, Filipino-American Student Association
6. Bishop Yoshiaki Fujitani, Hawaii Buddhist Council
7. Mel Europa, Oahu-Filipino Community Council; editor of The Pacific Courier
8. Gary Namba, Lecturer, Ethnic Studies Program:  
Songs, "Porteus Song"  
"We Got To Rise Up Today"
9. Charles Correa, P.A.C.E. (People Against Chinatown Eviction)
10. Dr. Daniel Burhans, Professor, UH Political Science Department
11. Colette Machado, Outreach counselor with Trio Project, Honolulu Community College
12. Isaac Veal, student
13. Jeff Cadavona, ASUH

14. David Thompson, ILWU, Local 142
15. State Representative Neil Abercrombie
16. Adolph Samuels, UPW, speaking on behalf of Charlotte Kaluna, Unit 1 Chairperson
17. Ms. Setsu Okubo, Ethnic Studies teacher, Roosevelt High School
18. Gard Kealoha, Homerule Movement; Council of Hawaiian Organizations
19. Bernard Sato, South Young Street Residents Association
20. Charlene Cuaresma, Operation Manong
21. Nadine Gilbert, People's Coalition for Welfare and Employment
22. Koni Batalona, Hui Imi Pono no Hawaii
23. Henry Chun, Old Vineyard Street Residents Association
24. Lana Kaopua, Revolutionary Student Brigade
25. John Kelly, Save Our Surf
26. Dawn Wasson, student
27. Zaadia Manalo, Waiahole-Waikane Community Association
28. Marion Shim, YWCA
29. Ko Hayashi, Hawaii State Federation of Labor--AFL-CIO editor
30. Val Guiala, Haleiwa Storefront School
31. Chuck Norwood, President, ASUH
32. John Agard, The Congress of the Hawaiian People
33. John Witeck, editor of the UPW paper
34. Kathleen Kelly, Committee Against Racism and National Oppression (CARNO)
35. Russell Valparaiso, Katipunan ng mga Demokratikong Pilipino (KDP)  
Union of Democratic Filipinos
36. Walter Ritte, Protect Kahoolawe Movement



MEMBERS OF THE PEOPLE'S COMMITTEE TO DEFEND ETHNIC STUDIES

Stephen Boggs:

I really feel very humble starting out this thing today because I think the important things you are going to hear at this rally are going to be said by the people here from the community. If you want to find out what Ethnic Studies is about, that's the place to begin--out in the community--because they are the ones that have been working with them and they know what it means.

The only thing I want to do is just take a few minutes to tell you why I am here. I'm here because I'm very much concerned as a member of the faculty with the quality of education here at the University of Hawaii at Manoa. I think it's pretty largely "junk" and I think the going reason that it's pretty largely "junk" is because the local people are not represented here in our curriculum, in our teaching methods, in our faculty, and a few local people that are represented here are sort of "brainwashed haoles" just like the rest of them.

I had a very good friend, Bill Labov, who is a linguist known all over the world. He represented this country in visits to China and he's worked with minority groups all over the United States in different universities, and he came out to this university in the summer of 1970. And after he was here a couple of weeks, he said to me, "Steve, you know, this university has higher walls around its ivory tower than any other university I've ever seen." And that's true and he came from Columbia University in New York which had a tremendous wall between it and the Black people of Harlem where it's located. But, compared to Columbia University, he said this place had high walls and that's why I am concerned because the local people and their concerns and everything else is not represented here.

The only window out to that world there (it's a real world here in Hawaii) is the window that the Ethnic Studies Program has been providing and, if that window closes, this university is going to be completely irrelevant to the local scene here in Hawaii, and that's why I'm here.

I want to address a message to my friend, Douglas Yamamura. Since he's not here, I cannot do it in person, so I will have to do it through the tape recorder:

"Doug, you know about local culture. You grew up in Kula on Maui and in your MA thesis you gave an excellent description of the local Hawaiian kids in Hana. In that study you said that we cannot just educate the 'school child.' If Hawaiian values are to be cherished and retained, we must enlist the family and the community to educate the whole child. The same thing is true here at the University. That is exactly what the Ethnic Studies Program is trying to do."



Marilyn Harman:

My name is Marilyn Harman. I'm Acting Director of the Women's Studies Program. My primary purpose here today is to learn from people who have been involved in Ethnic Studies, what they have gotten from the Program so that I can help more effectively to protect the Program here on campus.

I've been involved in other programs, experimental programs, besides the Women's Studies Program, and I know that it is very difficult for innovative programs to, once they have a total framework, develop that actually into a base. I know what it means to operate in a program where a great deal of your energy has to be spent on defending yourself rather than on dealing with the issues that you are concerned with.

But the third thing that is very important to me is that I feel it is a very direct link between the oppression of women and the oppression of people of different ethnic groups in this country. And, ultimately, we are talking about some of the same things. The sexes are kept apart from each other and learn to really how not to get along with each other and other groups are divided in the same way, and I am here to establish my support for our working together.

Emile Makuakane:

My name is Emile Makuakane. I'm a representative from the P.A.C.E. organization in Chinatown (People Against Chinatown Eviction). My main purpose for being here this evening, of course, will be echoed by many other speakers that will be coming forth this afternoon in behalf of the Ethnic Studies Program, and I will definitely echo their version concerning the message that they will deliver to all of you. Thank you.

Maxine Kahaulilio:

My name is Maxine Kahaulilio. I'm not a student at the University of Hawaii, just a concerned parent, and I work and sit on concerned committees for the People's Coalition for Welfare and Employment.

I was very honored to be asked here to sit on the panel because we never had these things in school--Ethnic Studies. There was no such thing as this program 20 years, 30 years ago.

I have a son at Santa Rosa Junior State College today and he didn't want to come here and I was very happy he didn't, because many of our boys in Kahuku High School have the chance to come to the University of Hawaii, but they couldn't take what was happening here. He says, "Hey, we're not learning our local thing. Why is it, Mom?" or, "Why is it so?"

So listen, support your Ethnic Studies because I'm telling you, we're losing our culture, we're losing the whole damn thing about the Hawaiian environment in our islands. I'm not placing everybody out. But we live here as a melting pot. It is melting, I'm telling you. We're melting down the island, not the pot. The pot is what the rich will leave us. They're the ones that got the pot. Thank you.

Clifford Hayashi:

My name is Clifford Hayashi. I used to be involved in the Ethnic Studies Program as a lab leader and I agreed to serve on the People's Committee 'cause way back then when I was involved in the Ethnic Studies Program, I was really concerned about Hawaii's history. The Program itself had a deep impact on me personally. I felt I learned a lot of things that I didn't learn in high school and, for the short while that I was up at the University, these kinds of things that I learned in the Ethnic Studies Program were not taught to me. So I had the desire to relate to other students, not only in the classroom, but also outside, those things that I learned of value were important.

So I feel the Ethnic Studies Program is really important for the students of Hawaii, for the people of Hawaii, and I hope all of you will support it.

Herbert Lee:

My name is Herbert Lee and I am also a student and I have been involved with Ethnic Studies both as a student taking courses and as a lab leader. Ethnic Studies has taught me about history, like, as I said before at the rally, that high schools hasn't taught us, and I feel that it is very important right now to be taught the kind of educational process that Ethnic Studies is trying to facilitate and to learn our history in a way that relates to the problems of today, relates to the real world outside, and I just feel that it's an integral part of the educational system and it shouldn't be thrown out and that we should really look at how important it is to study history about the local ethnic working people of Hawaii.

MEMBERS OF THE COMMUNITY, FACULTY, AND STUDENTS OF UH-M

1. Katipunan ng mga Demokratikong Pilipino Cultural Group sang two songs:

"We Are the Children" and "Profits Enslave the World"

2. Oliver Lee:

As Davi says, I was a member of that committee (Manoa Faculty Program and Curriculum Committee) and we took our action, wrote our reports evaluating Ethnic Studies Program in June, 1974. But before I get to that recommendation, I think I ought to fill you in on what preceded our action.

There is a review process on the Manoa Campus which involves, in the five-year cycle, every department and every program on this campus, so that by now every program has either already gone through a kind of review process or is about to go through with it. The five-year cycle, in other words, will be finished in another year and a half or thereabouts.

So, Ethnic Studies came up in the year '73-'74 in the review process together with a couple dozen other departments or programs, and what this process involved within the Arts & Sciences College, for example, is that you have five faculty members

from other Arts & Sciences College departments who are simply picked by some process under the dean's general direction to study the particular department or program. Okay, how do they study it? Well, the program or the department writes a self-evaluation, no. 1. Then this review committee, these five faculty members, they read carefully and evaluate that self-evaluation and then they go and interview students who've taken courses in the department or program, faculty who are teaching in it, or other faculty members who might know something about the program, and so forth. And then that five-man team writes a detailed, careful, usually about eight or ten-page report/evaluation of the thing. And so the evaluation by that five-man faculty committee, was highly positive, and one of its statements goes like this:

*"It behooves the University of Hawaii in all its elements to encourage and wherever possible to aid the Ethnic Studies Program. With proper support and encouragement, it should evolve into an esteemed member of the UH academic community with world-wide recognition and respect as a program that is as unique as is its area of interest."*

And so that report then came to the committee on which I was sitting which is a very high-powered Manoa-wide, faculty senate committee. There are only a handful of committees operating under the rubric of the Manoa Faculty Senate and this committee was called Program and Curriculum Planning Committee.

We got this report having to do with Ethnic Studies and a couple dozen others and we had to evaluate each of these, including Ethnic Studies, from the vantage points, so to speak, of the best interests of the whole Manoa Campus, and not just the best interests of, say, Arts & Sciences College. And so we did. And we came out with again a highly positive recommendation saying specifically that, I mean concluding:

*"We strongly support the Ethnic Studies Program and urge its adoption as a permanent established department."*

And, I'm proud to add that one of the points which were made to support this particular recommendation was:

*"Activism and protest will create political enemies, but may be among the most educational processes known to the human race."*

And I heartily reendorse that statement. I think this is the absolute truth. I mean, political involvement, involvement with the community to protest and to get directly involved in the problems of society, as the Ethnic Studies Program is doing, this is indeed one of the most educational (that's our purpose here, right, one of our purposes is education) processes in the person's life. Thank you.

### 3. Carl Takamura:

I'd like to present a statement on behalf of Representative Akira Sakima, who is the Chairman of the House Higher Education Committee and myself, the Vice-Chairman, to express our wholehearted support for the continuation of the Ethnic Studies Program at the University of Hawaii on a permanent basis.



*"In light of Hawaii's unique social and political history and its relationship to many of the issues and problems facing us today, we feel that it is essential that there be a program at the University devoted to the conduct of research and instruction of our multi-ethnic island community. The story of people of Hawaii and their on-going struggle to build a better Hawaii must be told from the perspective of the grass-roots people themselves, and it is their commitment of doing this, that has distinguished the Ethnic Studies Program within the University system. Moreover, their innovative approach to learning through involvement with community people in contemporary issues has won for them the respect and support of grass-roots communities throughout the State.*

*"Hawaii is without question one of the best natural 'laboratories' for an ethnic studies program, and it would be a sad commentary on the University of Hawaii if it did not have a strong and vital ethnic studies program as an integral part of its curriculum."*

I'd also like to add that as a former community college instructor, I taught at Windward Community College, I taught political science and ethnic studies. I know it was quite important for me to have the resources of the Ethnic Studies Program at the Manoa Campus available to help develop the courses we taught and to be able to use the methods and to be able to use the people teaching at the Manoa Campus and the materials they have developed to develop our program, and I feel this is true of many other community colleges throughout Hawaii.

I think the importance of having the Ethnic Studies Program continue on Manoa Campus is not important just for the students at Manoa. It's important for the students throughout the entire education system. Thank you.

4. David Coleman:

Since time is limited, I'd like to address myself to a few key points that concern me as a student and as a member of the community. As I understand it, one of the goals of the University is to educate the whole person. If the University cannot assist me in learning more about myself as a cultural entity, then it has not achieved its goal. So there is no question as to the validity of a separate Ethnic Studies Department.

Because of the diversity of cultures in Hawaii, there is a lot of misunderstanding, misconception. But then, there's a lot that can be learned between cultures. This problem can only be solved by education. The University is shirking its responsibility to the community and Hawaii if it does not provide this part of that education.

It has been proposed that the Ethnic Studies classes be offered under the curriculum of several other departments. I think this is faulty reasoning. Ethnic Studies, by its very nature, is multi-disciplinary. It deals with Sociology, Biology, Psychology, Anthropology. When you try to squeeze it into some of the traditional sciences of history, the quality of the material taught suffers. Then you may as well not offer the classes. The requirements of the Department are specifically set up to deal with multi-disciplinary topics. The only way the University can offer courses to effectively address the problem of ethnic education is through the Department of Ethnic Studies.

Also, I understand that the qualifications of some of the instructors and their involvement with community affairs are being questioned. First of all, it doesn't require a Ph.D. to understand what it means to be Black or Samoan or Filipino; in fact, it sometimes hinders the process. The Ethnic Studies is not a traditional science. Therefore, it cannot be judged by traditional means in determining the qualifications of an instructor in this area. I think there should be standards arrived at and clearly stated by the Ethnic Studies faculty and appropriate members of the University.

As to community involvement, the material of the Ethnic Studies is generated in the community. It is immediate, it is relevant, it's dynamic. To expect an instructor to sit back in an ivory tower and expound on the cultural causes and effects that are taking place in the community is assinine.

In closing, if the Ethnic Studies is disbanded, the University is short-changing the students, the community, and Hawaii.

5. Wil Tungol:

I'm appearing on behalf of the Filipino-American Student Association. Our organization is made up of members concerned with the Filipinos here in Hawaii, understanding the Filipino cultures, and providing interchange among our members concerned which is affecting the Filipinos in Hawaii.

We support the Ethnic Studies Program and demand that it remain an independent program and remain on permanent status. We feel that the Ethnic Studies Program has more than proved itself in terms of positive contributions to the community, the University, and the students. The concept of learning not only by reading but by doing, by going out into the community, has made citizens aware that students are concerned with the problems of the community. The students, by doing so, modify the mien of the University as an ivory tower institution. In the process, relations between the University and community improve. Finally, the students themselves benefit in the classroom and community experience that the Ethnic Studies offers. They learn about themselves, their own cultures, and those of others. There can be little doubt that the understanding and harmony that are derived from the experiences are relevant.

We ask, therefore, that the University administration grant the Ethnic Studies a permanent status as an independent department. Thank you.

6. Bishop Yoshiaki Fujitani:

I am representing the Hawaii Buddhist Council. The person in charge of this council this year is Bishop Shirayama, but he is not able to be here, and therefore I'm here in behalf of Bishop Shirayama. I'd like to read a letter which was sent to the Chancellor from the Hawaii Buddhist Council. It says:

*"The Hawaii Buddhist Council representing seven major Buddhist Sects and twenty thousand members on Oahu strongly endorses the Ethnic Studies Program and urges the University Administration and the Board of Regents to grant the Program permanent status."*

*"For several years students and instructors have participated in temple-related cultural and educational projects such as oral histories of senior temple members, panel discussions, and most recently a photo display entitled 'Contributions of Buddhism in Hawaii' to celebrate Buddha Day 1976.*

*"Together with temple members and priests, the Ethnic Studies Program patiently collected, researched, and reproduced hundreds of old photographs depicting Buddhist contributions in the areas of education, religious equality, social and cultural life, community service and social issues.*

*"The photo display was seen by over 25,000 people at its initial showing and has become an important resource which will be used throughout the year to educate temple and community members.*

*"Through its activities the Ethnic Studies Program has shown its willingness and ability to learn from the people in our membership and has returned that knowledge to the community in a form which many others can learn and benefit from.*

*"In our experience the Program has tried to record and popularize the history and contributions of all the different peoples of Hawaii. In doing so they have encouraged appreciation of the proud heritage of Hawaii's people.*

*"We firmly support permanence for the Ethnic Studies Program."*

This is signed by Bishop Shirayama. I'd like to add a few other comments, one of the comments made by Chancellor Yamamura in this paper. It says that he's concerned that the instructors are not equipped to handle the Program itself. However, I wanted to share with you something that has not been publicized too much, but something that we've done this past year at the Honpa Hongwanji Mission of Hawaii. This was the institution of our living treasure program and the committee is made up of different people from the community. The chairman pro tem was an insurance man, Mr. Paul Yamanaka. But now the chairman is Mr. Abraham Piianaia, an instructor here at the University in the Department of Geography. But we have people like John Dominis Holt; Homer Hayes; Victor Kobayashi, who is also a professor here; Ruby Johnson, who also teaches here; and a teacher from our Honga Mission School, Cecelio Lindo.

This program was to recognize the people in the community who had much to contribute to our community as well as to society at large and in the formulation of the definition of living treasure, these points were made. Two of them are: 1) known in many cultures are artists and scholars who excel, but who are not men of letters in a strict academic sense but who are regarded as living treasures in that their specialties are unique and irreplaceable or without peer in the society; 2) the honoring system in western societies is specific, tending to bypass people who do not acquire qualification or recognition through a rigid system. And so the living treasure program was started especially to recognize those people in the community who are well qualified, but who are not recognized, perhaps not being able to teach at the University; in other words, do not have the academic status.



However, we have found many people who qualify as living treasures and the first person named was Mr. Charles Ken whose grandfather was one of the gannen mono who came here. His grandfather came in 1868, a Japanese grandfather. But he is part-Hawaiian also. Charles Ken is a recognized kahuna, an authority on Hawaiian history, and a lot of our teachers at the University on these academic areas say, "Go to Charles Ken for instruction," I understand.

But other people like Dan Sur; Iolani Luahine; chanter Lokalia Montgomery; feather lei maker Johanna Cluney; dictionary authors Mary Pukui and Dr. Samuel Elbert; anthropologist Dr. Kenneth Emory; woodworker Wright Bowman (he, I understand, helped to build the Hokule'a); and artist Jean Charlot. These people were recognized this year. Now, if these people are recognized (well, some of these, of course, are teaching here) and these others who are not teaching are recognized as authorities, then I am quite sure we have other people in the community who could be instructors in the Ethnic Studies and certainly we cannot say that they would not be qualified to handle the Program. I'd like to think that this program will be supported by the community at large, just as we are, and, well, let's hope for the best. Thank you.

7. Mel Europa:

I speak as a concerned citizen and as a member of the Filipino community here in Hawaii. I strongly support the Ethnic Studies Program because I believe the role it plays in the educational development of the youth which should not be underestimated especially in a multi-ethnic society such as ours. I believe it is an effective medium through which the academic community and the community at large can share ideas, problems and solutions. The idea of an "ivory tower" intimidates most people; the idea of "university" is frightening to some. The traditional view of the University has always been "up there" as opposed to the community being "down here." The Ethnic Studies Program has undoubtedly demonstrated, through its innovative teaching methods, the effective utilization of the community and its vast resources as a learning laboratory. And in this learning laboratory there is no "up there" and no "down here."

I support this program fully because right now it is the only program of its kind in our state's educational system. The Ethnic Studies Program in this university is one of the major targets through which we can learn more about our various historical and cultural roots--our own ethnic identity. There are no comparable programs of this nature at the elementary and secondary levels.

Furthermore, I support the Program because of its sincere and serious efforts in bringing to the attention of the community at large problems that our community faces, and by this, I mean real-live, gut-level issues. There is no substitute for the experience this program provides the students in developing and sharpening their knowledge and awareness about basic human rights, social consciousness, and social changes and, therefore, thus forming them to be useful and productive citizens.

I have a vested interest in being here this afternoon as a parent of a young child, age 7. When he comes to the University, I would like him to have the same opportunity given thousands of students who have studied under the Ethnic Studies Program and who have gained rich knowledge of their cultural heritage.

Should the Program be terminated by the administration, it will be a contributing factor to the failure of the University of Hawaii in the performance of its responsibility and moral obligation to provide the educational needs of the community it purports to serve. Its termination will also run counter to the recent pronouncement of top government officials in the customs and traditions of the various ethnic groups which make Hawaii a unique state.

And before I terminate my testimony, I would like to mention here that I brought with me the resolution from the Oahu Filipino Community Council signed by its president favoring the continuation of the Ethnic Studies Program. Thank you very much.

*(Resolution from the Oahu Filipino Community Council on file in Ethnic Studies Program.)*

8. Gary Namba sang two songs:

"Porteus Song" and "We Got to Rise Up Today"

9. Charles Correa:

The Ethnic Studies Program here at the University of Hawaii campus has been a big help to the people of Chinatown. Since Chinatown was formed in 1971, the Ethnic Studies Program came in 1972. So in 1972 the Third Arm became exist in Chinatown and the Ethnic Studies Program been going on in Chinatown up to 1975. In 1975 P.A.C.E. (the People Against Chinatown Eviction) took over and the Ethnic Studies students and the Program is working in Chinatown.

The Program itself is perfect because of the kind of work in the Ethnic Studies Program on research, in education, in the Pacific, Asian, and the Chinese histories and the Filipino-American education relations in Hawaii with the students over here. We in Hawaii should have an Ethnic Studies Program here at the University of Hawaii Manoa Campus because it's good for our generation now and our generation that coming up in the future. The Ethnic Studies Program is good for boys and girls in Hawaii. It would help our people in Hawaii because through their research, a lot of research work is what the people need here, especially the young generation, the generation that is coming up, and into families, into marriage, and things like that. We should have a program here in Hawaii, especially at the UH Manoa campus. It shouldn't be temporary. It should be permanent here at the UH campus. It's not for a short while. It's not for Fujio Matsuda to put the money in his pocket or to get more raise in his salary as president here at the University of Hawaii and not take care of the students, of the young people of Hawaii. That's a really big shame for the University of Hawaii with programs here, the East-West Center, they cover the whole of Asia, all over outside in Japan, the Philippines, in Korea, all the other countries outside of Asia. And with all the programs here, this is the college, this is the university of the United States.

This program, the Ethnic Studies Program, should be put on permanent. If Mr. Matsuda hears this, this is the benefit for the young people today in Hawaii and the student that is coming out of the high school to learn this kind of work in the Ethnic Studies Program. I thank you.

10. Daniel Burhans:

I plan to concentrate on one, that I think, very major kind of contribution of the Ethnic Studies, particularly by its faculty and students for the community at large, but mainly for the University community. There are lots of other things which will be commented on by others.

The development that I am talking about are the written resources, and I underscore this, resources and teaching materials that have been generated since 1972 by the Ethnic Studies Program. These written resources are mostly developed for Ethnic Studies classes by their instructors and students, but their dissemination is so broad I don't think I even can comment on how broad that is. Many, many students, UH social scientists, particularly political scientists and sociologists use these resources all the time.

I think the small state and small size of the state of Hawaii with the bulk of its population located right at the seat of the Capitol and the Legislature being so close makes it particularly obligatory for the UH faculty to be aware of the countless social issues that are moving all the time in the state of Hawaii. I think there are no better resources generated for those particular issues than in the Ethnic Studies Program. They tie in as well with social, political, and environmental discussions. They work in the classes, they move their classes out into the neighborhood on very specific issues. I think these resources help particularly in the classroom on onsite and direct experience with the Hawaiian based studies and materials.

The Ethnic Studies for us in many social sciences enter as a community link and it is crucial for this direct experience for students. We also depend on those who gather the factual material, locate and identify local issues, and the struggle with local concerns. Often, these have been generated and many more materials are generated long before, or perhaps before the local press even hears about it-- Waiahole-Waikane, for example, Reef Runway, and others. Our source for much of this has been the faculty and student work and library that has been amassed by the Ethnic Studies.

Materials that have been developed are not only on local matters but are international as well. There's a good deal of material on the Pacific, I inform you about this, as well as the Third World, social needs, and struggles. Nationally, there are varieties of data on the Chicano farm workers, Black civil rights and American Indian movements. All these are extremely valuable for all peoples of Hawaii and particularly at the University.

In the State, every conceivable issue from Ota Camp in Waipahu, Chinatown, Kalihi-Palama, Waiahole-Waikane, H3, Reef Runway, Waimanalo Airport, Kahe, etc., the list is endless, have been well documented and stored and we are all indebted to the faculty and students of Ethnic Studies for this. These are particular and of immediate value, I think, and many of us will appreciate it later as historical material, let's say, other than the kind that has been generated by Porteus.

Many of us in the Political Science Department, specifically, have come to depend on the Ethnic Studies in class presentations. Many of you have also availed of this. Along with articles and bibliographies on specific ethnic Hawaiian



controversies, we are able to expose our classes to direct experiences, for example, at Ota Camp, to see official and non-official documents, view films and off-campus lectures. This direct access to leaders, documents, and residents in these controversies are a very necessary part of UH students' learning process, I think, and often sometimes most memorable and valuable. Likewise, these Ethnic Studies presentations and written resources on these issues have had particular impact on the community college students where more local students participate more frequently.

Specific resource material that have been gathered and organized on land tenure, Hawaii Home lands, economic development, problems of growth, tourism research, a first-class resource base have been generated by the ES faculty, particularly by historian Noel Kent, Marion Kelly, Pete Thompson particularly should be commended on availability to develop these resources.

When you think about it, Ethnic Studies is almost the only place in Hawaii or elsewhere that serves this resource function. Its narrow area that I'm talking about is very important for faculty and students here in Hawaii and the community at large. The community groups have done so on particular concerns, but not general. Ethnic Studies is doing this general. But no centralization or central source has done this or undertaken to comprehend the whole rein of ethnic history or struggle. In fact, almost all important issues relating to poverty, ethnicity, land, ecological burdens, Ethnic Studies has come in long before the local press. While Ethnic Studies calls for the building of a positive ethnic identity, I think, it's particularly important, and I think the grades scored here are very hard for Ethnic Studies. An accurate recording of history, a real history, perhaps is turned on to scholarship and ultimately democratic values. There should be room for many institutions to do this. It's certainly one that's got the job and is carrying it out well. I commend on only one of these contributions. There are many others, I underscore the many others. Thank you.

11. Colette Machado:

Let's get some action! You guys been here for an hour and 15 minutes and I guess I'm kind of here to boost the morale of everybody. Are you all here? ("Yes") Well, let's get excited! We here to defend Ethnic Studies or be in support of it, but geez, look like we going down hill. What if somebody from administration was in here and they saw us kind of just cruising and they say, "Why aren't these people here helping each other?" What would they think? We must put some energy in our bodies, even if we just taking up room space. You folks all agree? ("Yea") Let's hear it one more time, please. ("Yea!") I not here for one pep rally, but let's go. On the count of three, let's hear all of those who are in support of making Ethnic Studies a permanent program on campus. On the count of three. THREE. ("Yea!")

This is a public hearing and we are here as public concerned individuals to give students, give people, who are occupational people, who are working, the professors, gee whatever, but this is a public hearing to give public input and that's pretty good, but the only thing it looks like it's one-sided, only our kind over here and the other kind over there not there (pointing to chairs reserved for UH administration). So, hopefully, with all the recordings going on and the transcripts after they get typed and submitted, they going need 'em right? Hopefully, but even if they don't do that, the fact that you are here in body kind of shows some support and this, to me, it's a very sensitive subject--trying to make Ethnic Studies a permanent program.

OK, I'm kind of getting butterflies but kind of listen to what I've got to say. I came in contact with this program in 1971 when I took the Hawaiian-Americans class with Pete Thompson and Kehau Lee and Terry Kekoolani. As a Hawaiian in Hawaii I was really embarrassed to find out how limited my education was in Hawaiian history, especially it was just limited to what they call the Aliis, who did what, the Kamehameha line, etc. Little did I know about the makaaainana, the people who really moved the history, right--people who was really busting ass for all the aliis to get what they wanted. Those fishermen, those people who did the taro work, those women who did all the fine work, like, say the weaving part. Little history is known about those people. These are the most populated people who made the action move in that type of history.

You know why I say that, because Hawaiian history is not documented, it's very oral, it's what's kind of handed down from generation from what we, these people our kupunas, or from those that got educated by missionaries decided to write down. Now this is very limited, you can call it isolated if you want, but this is true facts. This is how I was educated as a Hawaiian growing up in Hawaii--very limited understanding of what is Hawaiian history.

OK, I hope that point is very clear because I am a Hawaiian and I made it very evident after taking the class in Hawaiian-Americans, being told the makaaainana had so much to do with the history of Hawaii, that the people made the history, not the Aliis that the songs were sung about. It was the people who made the history move. That's where the action was. And this is where this program is oriented to--the people--because you look around you, you only have ivory tower people. You have had a few speakers who speak of that type of sociological effects, historical contributions, etc. That's bull shit, if you want to get down to it. Now here you talking about our activist from P.A.C.E. who was up there. Your guys eardrums was probably static. He was up there talking "permanent." That's the only word I kept hearing was "permanent," "permanent," "permanent," and he said it so loud everybody was catching the vibes, everybody was pulling back because maybe their ears was getting sore. But this is what he's saying. The permanence of this program is at stake.

OK, I going tell you one more story. I went mainland this summer and I was scared out of my mind. The point I want to make this time is that born and raised in Hawaii you tend to have some appreciation of the land, OK, that type of respect, but you also respect--the greatest source is what? What is the greatest source of Hawaii? The natural resource is its people. Going away and coming back made me realize how important this type of education is. I'm not talking about institutionalized education or traditional education. I'm talking about learning by doing which was so much a part of Hawaii lifestyle. They weren't educated, they weren't taught in the schools, they were taught by following and by doing so. Even if you messed up, you were told what to do after that. And this is the type of education this program has instilled.

OK, another point I want to make and then that's all I'm going to say. OK, first of all, we educate what kind of people on this campus? Give me one answer. What kind of people do we educate on this campus? In other words, what kind of people make it to this campus, the University of Hawaii at Manoa? ("Local people" was the response.) What kind of local people? ("Middle class" was the response.) Yeah, she said the "middle class" type of people. Majority is what? You tell me. What kind of people are up there? Me? I was lucky, I'm very fortunate. But what kind of people are up here? I'm going to tell you.

In 1970 the University did a study and they found out that out of 22,000 students, there were only 4.4% part-Hawaiians on campus. You know how much that? You multiply 4.4 x 22,000 and you get the answer. OK, recognizing that factor, the Hawaiians are not here. Where are they? OK, I'm talking middle class, I'm talking about perpetuating this kind of middle-class upbringing. They (Hawaiians) not on this campus. So where are they? They back in the homes, they back in the communities, they back making babies, whatever else, drinking beer, if you want to get down on that point. The fact is they not here.

Traditionally, education or higher education is not geared to community and that's why there's so much opposition against this program. I'm trying to tell you folks that this gets down to gut level. Would it be possible to reflect 5, 6, 7 years from now, if you can go back that far, and realize the kind of education the majority of the students was receiving at Manoa and where their head was at. You kind of reflect on that feeling for a minute and you find out this program has done in the short four years that it has been institutionalized on a not-permanent basis. You kind of find out where this type of program is going. It's moving into that direction where education is going out to bring back some form of identity to this middle-class people who attend Manoa. So get back down to the grass-roots level, to educate these people that you here for one purpose. OK, you going get smarter, but also to recognize the needs of the people because these people are going to be tomorrow's leaders, right? You folks agree with me? And if they are not sensitizing, if they not told the needs of the people and they continue to perpetuate this middle-class tradition, where the hell are we? I'm talking about my people. The 4.4% who are here don't count. Those who are not here, that so many thousands that are still out there in Hawaii. Who are they servicing? OK, we talking about perpetuating what? You think about that for a few minutes and you kind of come down to the kind of gut-level feelings. The changes are not occurring as quickly as possible. Are we going to wait til we going to be old and gray? When my children or my grandchildren finally get to make it here, then they can make the changes? You folks understand? And this is the important reason why I'm here today--to speak of that kind of education in the community, especially to recognize those who make it here that there is a greater need than just their own selfishness, to get that paper, to get that bachelor's degree or go on to a master's. But the needs of the people must be met. And I have to come from this level to get out there. If you want to call it, bust ass and work side by side, but identify, get that gut-level feeling. Then you know the program is successful.

And for those who have participated, like myself, OK, they have been very successful. And I come here today and express to you folks how significant this program is because I see a beauty in coming alive in the young people. We get educated and we go back and we kokua one another. Reciprocate this type of aloha, but if it (Ethnic Studies Program) gets wiped out, where the hell are we? We're going to be right back where we were six, seven years ago--nowhere. We have to create this consciousness, OK, to kind of imua if you want to call it and to be more together and I'm hoping that these guys whoever get the transcripts will be able to review it and see what this program and the potential it has.

So, in closing, I ask all of you to kind of really think about why you here. Not here to take space but to understand the contributions that this program has provided for those who have participated in it and for those that feel a closeness to it. I'm saying I'm one of 'um. And being one of um, I've become a richer person,



not in wealth, but in feelings and in understanding and identifying with Hawaiians, Japanese, Chinese, Blacks, whatever. This is how I've become a richer person. So, with these things I say, thank you.

12. Isaac Veal:

I didn't prepare anything but what I really wanted to stress now is that if you noticed each speaker that came up here, what they really want us to do is get involved because it was stated in the Preamble to our Constitution that if we are not satisfied with the type of government that we have, it is up to the people to alter or abolish it. Right now we are not satisfied with what the University is trying to offer us.

What we want everybody to do now is get together, give us your support, sign the petitions that we have out there, come to our rallies, let the University know that we want to learn about all our different cultures in Hawaii. If we can talk from the European point of view about our history for so long, and, like Colette was stating, most of the other cultures besides the European people, the story of their history came down through folk tales when grandparents told their little ones because I remember my grandfather telling me about a lot of the things, this was after slavery was supposedly to have been abolished. But yet he was telling me he was born in 1896 and he was telling me about things happening in 1898 when he was six years old, 10 years old, he could remember having to stand halfway between the slaves' house and the master's house to let them know when they were keeping too much noise. They weren't even allowed to congregate. We have the type of institution here now that they try to make all of our decisions for us. They want us to be passive and accept all the things that they hand down to us. This is what we are tired of right now.

The Ethnic Studies Program that we are understanding is making us more aware. It is bringing our cultural awareness to each and every one of us. I'm really into the Program and I want everybody else to be as excited as Colette was trying to get you. Get involved. We can't do it by sitting around.

After the Revolutionary War they tried to abolish slavery. That's few black slavery in political offices, right? After the pressure died down a little bit, you noticed that it went right back into slavery again. Now when the heat is off, this same administration is a reflection of the total government. If you don't really get behind them, then you are not going to do anything. See they will give you enough just to satisfy you for a little while, maybe two or three years, or something like that. But then you see again it ain't that way that often. So if you are not really behind them all the time 100%, you'll end up back in the same state way back there.

I remember, let me state this fact. You know it's not about our culture and how they're trying to leave out culture. I remember as a kid I would see people go off to school. They would come back, they wouldn't try to identify with the cultures they left. But they try to act more European. See, this is what we are trying to get away from. Be yourself. You can obtain knowledge, but still be yourself. Satisfy the needs of the people, your people. Thank you very much.

13. Jeff Cadavona:

The ASUH has passed a resolution in regards to the Ethnic Studies. I'd like to give a brief summary before I give you the resolution. I haven't prepared a speech. The only thing I'd like to say is that ASUH has made attempts to get the position of the Ethnic Studies and the position of the administration before we pass this resolution. Being that the UH did not want to give a position or was unable at the time to give a position, we went ahead and passed the resolution.

ASSOCIATED STUDENTS OF THE UNIVERSITY OF HAWAII  
In the Senate  
Introduced by Senators Cadavona, Drenth & Fernandes  
Senate Resolution No. 27-77

---

A RESOLUTION

IN SUPPORT OF THE CONTINUATION OF THE ETHNIC STUDIES PROGRAM OF THE  
UNIVERSITY OF HAWAII

BE IT RESOLVED BY THE STUDENT SENATE OF THE UNIVERSITY OF HAWAII

WHEREAS, In 1973 the Ethnic Studies Program applied for permanent status; and

WHEREAS, The Boggs Committee recommended that the Ethnic Studies Program stay on campus and be expanded; and

WHEREAS, The Arts and Sciences Faculty also recommended that they stay on campus and expand; and

WHEREAS, The Manoa Faculty Senate made a strong recommendation for permanent status with standardized grading system and a faculty committee for supervisors; and

WHEREAS, There are 427 students enrolled this semester, which is sufficient evidence to support such a program whose goals and objectives are to increase cultural awareness of the various minority ethnic groups of new and old Hawaii, therefore,

BE IT RESOLVED THAT THE ASUH SENATE FULLY SUPPORTS A CONTINUING ETHNIC STUDIES PROGRAM FOR THE UNIVERSITY OF HAWAII SYSTEM.

BE IT FURTHER RESOLVED THAT THE ASUH SENATE STRONGLY SUPPORTS A PERMANENT STATUS FOR THE ETHNIC STUDIES PROGRAM AND RECOMMENDS THAT THE PROGRAM MAINTAIN CURRICULAR AND INSTRUCTIONAL AUTONOMY WITH ACTIVE AND FULL PARTICIPATION OF STUDENTS, FACULTY AND COMMUNITY RESOURCES IN IMPLEMENTING THE PROGRAM.

BE IT FINALLY RESOLVED THAT COPIES OF THIS RESOLUTION BE SENT TO PRESIDENT MATSUDA; CHANCELLOR YAMAMURA; SI ELLINGSON, DEAN OF STUDENTS; DAVIANNA ALEGADO, PROGRAM CHAIRPERSON; MANOA FACULTY SENATE; STATE LEGISLATURE; COMMITTEE FOR EDUCATION; AND ARTS AND SCIENCES FACULTY.

14. David Thompson:

Thank you, Davianna. I'm here to give you a position that was taken by the organization, rather than to speak for myself, although I have some very strong feelings about the issue today and I think many of us in the trade union movement do feel that the Ethnic Studies Program is a rich source of understanding and awareness in the community of many of the issues we're concerned about among young people and we cherish it for that reason.

We don't spend a lot of time in most of our meetings discussing problems of the University campus. We did have a discussion that led to this statement and, as I think about it over the past few years, most of the time that we have discussed campus happenings in union meetings, somebody from Ethnic Studies has been responsible for that in some way or another and that's a good thing.

We adopted a statement which reflects the organization's position and I'll read it to you:

*"The Ethnic Studies Program at the University of Hawaii began on an experimental basis in 1969 in response to a demand by local students for a program which would help them to better understand their own heritage and the multi-ethnic society in which they live.*

*"Over the past 8 years ILWU has cooperated with the Program and supported it because the union sees a need for research, information and education about Hawaii's history, people and society which the University and our schools have not adequately met.*

*"Our 1971 Statewide Convention adopted a policy statement entitled 'Let Us Not Lose Our Hawaiian Heritage!' which pointed out that the people of Hawaii have a unique cultural and ethnic heritage which is rich in inspiration and practical knowledge useful to the ongoing struggle for human dignity and brotherhood. An understanding of this heritage... and the part unionism played in advancing racial equality and political democracy... can only strengthen our cause. This heritage is not fully known or appreciated by ourselves or our children. It is not taught in the schools and it should be. And every day we see opportunities to know our heritage disappear as old people pass on without telling their significant histories and recollections. Artifacts and documents are discarded or destroyed by those unaware of their historical value.*

*'Fortunately today an upsurge of interest in our past has begun to capture the imagination of a growing number of people, both young and old...'*

"Unfortunately the University has not made use of this opportunity for scholarly leadership and service to the community. It has not met its responsibilities as a scholarly and educational institution and that is why students demanded an Ethnic Studies Program and why they have gotten support from the community, the trade unions and the Legislature.

"This year again, ILWU told the Legislature that 'except for older scholars like Romanzo Adams, Andrew Lind and Bernhard Hormann, and the Ethnic Studies Program, which was initiated by students, the University has shown little interest in researching, recording or understanding the social, ethnic and labor history of our people. One result is that irretrievable information has been lost as older generations died off without being given a chance to pass on their knowledge of past events which shaped our present society.

'Another result is that our young people, both in the University and in the lower schools do not have information that they need to understand where they came from, how they got here and where they might be able to go from here, using the inspiration and knowledge and avoiding the mistakes of earlier generations.'

"We believe that to be useful, studies must be firmly grounded in first-class scholarship.

"We do not believe that the Ethnic Studies Program should be above criticism or that it should not be held to high standards. We know that there is room for improvement. At the same time, we believe that the program is doing a great service in (1) pointing out needs which the University has failed and still fails to meet, (2) engaging many students and instructors in a program to meet some of these needs, (3) using community research and activity to develop awareness, concern and motivation to learn.

"We know that many students have been given an opportunity to learn something about our union because the Program has brought them into contact with our members in classrooms and at the work place and in their homes.

"Nothing in the past record of the University faculty and administration gives us any reason to believe that these things would continue if the Ethnic Studies Program were discontinued or incorporated into other programs. We believe that the University and other faculties should take advantage of the opportunity this program offers and cooperate with it to (1) overcome shortcomings in the University, and (2) strengthen the Ethnic Studies Program."

I'd like to say that as a union and those of us who have discussed this as union members or officers, we had a deep sense of grievance, a deep sense of disgust and dismay at the way in which this university which, in its present dimensions, was made possible by the effort, the aspiration, the organization of working people in this state, has grown, flourished, enjoyed the best in the way of privilege and



support for a scholarly life that's offered to people here and yet has always managed to remain remote from the community, from the needs, the feelings of the people who made this possible. It's an amazing thing. It's not unique, of course, to Hawaii. It's a deep social problem.

People outside the University usually are not in a position to effectively deal with the problem in every way. We could say, 'The hell with the University, we're going to fight every attempt to get funds for the University in the Legislature.' Sometimes we feel like doing that, but who would be hurt? Our children would be hurt. We could say, 'Well, we're going to tell this university what they have to do in the way of program.' It won't work because you got a stronger union up here among the faculty people and we have, I think, in many ways in terms of determining their conditions of work and in their natural resistance to having anybody else tell them what they have to do or hold them accountable or responsible for what they're going to do.

I can remember years ago when organization was beginning among teachers and people were talking about a faculty union here at the University. We were very hot about it and I said, 'Well, yeah, it's a good idea, I'm for it, I'd like to be able to call you brother.'

But you know the thing that I'd really like to see happen is for the people who are exploited by the University and exploited by the faculty to get organized and demand a good product, and that's the consumer, that's the student. When that begins to happen, and only then, are you going to correct some of the weaknesses in our educational institution and I think what you're doing in Ethnic Studies, in many ways, represents just that kind of an effort. You are the only people who can do what needs to be done and we certainly want to support you and we hope you'll be successful in your effort. Thank you.

15. Neil Abercrombie:

Thank you. I'm glad Mr. Thompson is here today from the ILWU. I'm glad some of the other organizations are here because I'm hoping that the ILWU in response to the fine resolution that it had there will change its mind about West Oahu College and that's one of the things I'm here to talk about.

Isn't it interesting that Mr. Miwa can go out in West Oahu (You know, it used to be known as Leeward, but now it's West Oahu because that's what the Campbell Estate development report calls it and that's the only reason that it's named West Oahu. Mr. Wallbrink and his consultants have decided to name Leeward West Oahu. As a matter of fact, it was known originally as Oahu West and they thought they would take the initial development which used to be West Oahu College and name it West Oahu.) and get \$500,000 and get 15 positions and never have to justify one single instant on one piece of paper in writing or by verbiage any of that money or any of those positions? I called the consultants the other day on the West Oahu College Environmental Impact Statement inasmuch as Mr. Miwa and the Star-Bulletin told me that I could comment on it and I asked on what I should comment. He said, 'Well, nothing exists yet; we'll have it a year from now.' October next year we'll find out what West Oahu College is all about and yet \$500,000 alone this year will be spent on top of the hundreds of thousands of dollars that has already been spent.

There are over 400 students in the Ethnic Studies Program at this university. There are 34 students at West Oahu College taking 12 hours or above. There are 14 students taking 15 hours or above--15. There are 15 positions available at West Oahu College. That's one administrator and/or position for every single student taking 15 hours or above. The lease rent alone is over \$3,500.00 a month. Most of you know, I'm sure, that Ethnic Studies has existed for many years with practically no financial support whatsoever. This is the kind of circumstance that's involved in West Oahu College--an elitist school for the elite, by the elite, paid for by the poor and the working people. The very people that are out in leeward right now who need school the most, the opportunity to find themselves, to know themselves, to be themselves are denied the opportunity of going to that school. Why? Because it is not an open program. It is not a program that opens its arms to one and all and says, "Welcome, come in, join with us, let us find out about ourselves together."

On the contrary, it is a selective admission, high tuition school that denies the opportunity for learning to all but those who have sufficient funds to go there, to all but those who have sufficient education previously to be able to pass the test to get in, to all but those that are interested in a restricted so-called liberal arts environment academically. It denies the opportunity to those people who dropped out of school before the 8th grade, who dropped out of high school in order to go to work to support their families, who are unable to speak English very well, who are immigrants here, all those people who are unemployed and don't have the time and opportunity to be able to attend the restricted classes that West Oahu has. In other words, the overwhelming majority of the people who live in leeward are not going to be served by that school and yet they have \$500,000 and 15 positions and Ethnic Studies is begging for its place in the sun at the University.

We can pass it in the Legislature. The signs over here are quite right--"Politicians fight for the \$ interest." There's no question to that. You can't rely on politicians. I know that better than anybody in this room because my reliance comes from people. That's why when a labor boss like David Trask says that he's going to defeat me, 8,068 people come out and say, "the hell with you." That's why, inspite of my recalcitrant attitude, the ILWU still supports me.

I remember Eddie Tangen last year remarking on that very same subject. I was telling him the very things that make me a pain in the ass to the ILWU are the very things that operate in their best interest. And the very things that make Ethnic Studies a pain in the ass to the University are the very things that operate in the students' interest and the people's interest in this state.

What is that precisely? Mr. Thompson touched on part of it. It's scholarship. It's really knowing. Everyone who pays attention to the kind of thing that Ethnic Studies is trying to do understands only too clearly the difficulty in presenting a true scholarly approach, a disciplined approach to the study of culture, the study of its implications and especially, therefore, the study of where we're going to be going as a result of the knowledge we've acquired. That it isn't seen in isolation, either culturally or otherwise. That we don't develop what might be termed the nationalist attitude as opposed to a class attitude. That we truly understand that at base all cultural predilections are based on class and that in the industrial world, especially the world that has been created in this odd kind of futile capitalism that we have in the state of Hawaii, the kind of situation in which we're in certain respects more dominated by the landed interests than the people in Cuba were before their revolution. That in this odd circumstance of futile capitalism

that we have here that it is absolutely vital that people understand not only their ethnic and cultural heritage, but understand it in a context which makes clear the class struggle which is presently underway, the historical epic unfolding. That is not a rhetorical device. It is absolutely fundamental to understanding the true social and economic implications of the kind of life we are leading in the state today. So, when we have a situation like a Legislature such as it meets now, which is only part time, which operates in many instances in ignorance of the things upon which it must vote and I'm as guilty of that as anyone else, the good intentions that I or anyone else in the Legislature might have are entirely beside the point. That's why I said you can't rely on us.

I voted on a budget that was more than \$1 billion within some 80 to 90 days after being elected. I voted blind on many of those items. I had to take the word of people around me that this is in fact something that should be funded. On the other hand, I voted for things that I knew a great deal about like the Labor Studies Program because it was my program, my bill. When I say "my," obviously, I don't mean personally. I mean those of us who supported the establishment of the Labor Studies Program at this university.

I know what it's like to have to struggle to try and establish a program because the program that I'm mentioning right now has not been funded. It has been appropriated for, but not funded. That leads me to one of the points that I want to raise here. Even if you succeed in getting the University to say, "Yes, it will have an Ethnic Studies Program. Yes, it will make it permanent," that is no guarantee whatsoever that it will be funded. Even if you get the Legislature to appropriate money as we did for Labor Studies, as we did for Hawaiian Studies, as we did for various programs like Project Rise, like Operation Manong, like Ethnic Studies, even if we appropriate the money, there is not the slightest guarantee that the forces that be in the administration, the people who really run this state, will not turn it down, will not sluff the money off into something else like Operation Plato. Now those who have some background in Greek might feel that they have some understanding of Plato. But Plato is not what you think Plato is. Plato is a plaything of the Vice Chancellor of this university who wants to computerize human beings and he has \$150,000 for that Plato program.

At the very time they're contemplating cutting out Ethnic Studies, they're contemplating cutting out my microphone. Vice Chancellor Ashton never presented anything to the Legislature about this computer program Plato, yet he has \$150,000 for it. The entire School of Architecture has been wiped out, its whole appropriation, \$156,000, the same figure. Ethnic Studies stands in jeopardy. Why? How can this happen? Because the President withheld money on top of the \$9 million already cut for his own discretion. A man who is a member of the Board of Directors of United Airlines is going to utilize his discretion. Good luck.

While they can pay Bruce O'Neil \$11,500 for keeping his mouth shut about all the crooked payments that Wally Fujiyama and Dr. Chang and Stuart Ho and the rest of the crooked Regents were involved in, they're saying Ethnic Studies can't survive. They're saying it doesn't have a sufficiently scholarly approach. What they're talking about is "politics." That's what they're afraid of. So, what I'm saying at bottom is this whole struggle is political. It is nothing but political. All University politics are political. Our whole lives are political. We can't escape it, whether it's on a particular level that I'm operating right now, guerrilla warfare down at the Legislature, or whether it happens to be guerrilla warfare right here

in the University, where you have to join together with your brothers and sisters to make sure, not only that the Legislature understands this program must exist, but that you are going to insist upon and seek the community backing that will insure that the University does not dare not fund this program when it succeeds in its permanent status. Only then will you be able to be assured that you will have the opportunity to make good use of what Ethnic Studies offers.

So, I say to you in conclusion, work together, work with the other departments, force us to do our job down at the Legislature, and then we'll have to force the administration here to carry through. They will take any and every opportunity to dissuade you, to discourage you, to make you feel foolish, to make you tired, to make you give in. You cannot do it. Every day, every way that you can think of, you must steal yourselves, gird yourselves up because it is in fact a struggle, not just for the hearts and minds of men like Mr. MacNamara and LBJ and Richard Nixon and the rest would do. And don't forget, their motto was "When you get 'em by the balls, their hearts and minds will follow." What you've got to do is get the administration by the balls, its collective balls. We all know there are no women in the higher echelon of the University, so we can say that. On the other hand, I'm not so sure that some of the male members of the administration have all their balls together anyway. Do you suppose if they print this in an interview in Playboy it will work against me? We got to keep our sense of humor about it, that's true. But there's no question that Davianna wants me to conclude and get off and I want to do that.

But this is it: Whether it's Labor Studies, whether it's Ethnic Studies, whether it's backing up our brothers and sisters who are trying to return Kahoolawe to us, whether it's trying to understand our particular position in an ethnic or cultural circumstance in relation to the class struggle that's now on in the whole world, in the industrialized world, no matter what the context. The context that we're fighting in here is profoundly political and if we keep that in mind and stick together we can see this thing through. We will be able to force the administration to do what it does not want to do which is to recognize that Ethnic Studies has done what people thought was impossible to do--combine a profound political commitment with the kind of scholarly foundation that gives us the opportunity to be full human beings. Thank you.

16. Adolph Samuels:

(Mr. Samuels read a statement by Charlotte Kaluna who is the UH Unit 1 chairperson for United Public Workers and a member of the UPW State Executive Board who was unable to attend the public hearing.)

*"Since I may not make the hearing today because of a doctor's appointment, I want you to know that, as a State Board member of the United Public Workers and the chairperson of the University of Hawaii blue collar workers' unit, I, and our unit officers, fully support the Ethnic Studies Program.*

*"Most courses up here teach management's, big business's point of view, not the laborers'. Ethnic Studies is one of the few programs that teaches about our needs and our struggles. You teach our children their*



real history, all about what Hawaii's laboring people and ethnic groups have done. This is what management don't want. That's why the bosses are trying to get rid of your program, or to take away credit for it.

"We send our kids here to learn, and they should get credit for their work, especially if they're in Ethnic Studies! We say keep Ethnic Studies and keep it as a credited subject.

"My mother Minnie told me how the Castle High School principal got rid of a Hawaiiana instructor there named Roger Lopez who had really gotten through to the kids about their Hawaiian history and today's land struggles. Over 1,000 students have signed petitions so he can get his job back and took the issue to the Board of Education. They aren't quitting til they get Lopez back at Castle.

"We have to do the same here. We can't let them get away with it. If hard times are here and they have to make cuts, they should squeeze the fat on top, get rid of all those extra management positions, vice-chancellors, assistants to assistants and all that crap. There's more bosses than workers it seems like.

"We remember when the bosses here said 'Our cup runneth over with workers' when we were fighting hard for more staffing. Students from Ethnic Studies classes found out about our lousy working conditions and problems and helped us out when we were really understaffed. Now I guess the bosses are saying their cup 'runneth over with Ethnic Studies students because of the students' support for fights like ours and issues like Waiahole-Waikane and Chinatown. Doing these things we feel teaches students in the best way--they can see real issues and struggles and judge for themselves.

"This chop at your program will hurt us. We want good education for our kids to get them ready for real life. We want more jobs, better pay, good health and welfare programs for the people. We need low-cost housing and land for our communities. Your program is on our side.

"In our jobs, we've gotten pretty good in knowing what shibai is and sweeping out rubbish. So today we say our piece and warn those administrators who are against you. Shape up or hele on. We want our Ethnic Studies, and with full credit."

17. Setsu Okubo:

I speak as a concerned citizen and as a teacher of Ethnic Studies in high school. I'd like today to acknowledge the valuable research and analyses that have been provided by the Ethnic Studies Department of the University of Hawaii and for their splendid leadership in the community struggles of our people.

It was not very long ago that Ethnic Studies was ushered in at this university. The administration and the Board of Regents wanted it stillborn, but when they found out the supporters and the sit-ins persistent, they allowed it to be. But

they have never for a moment given up their original intent. They merely decided to postpone the killing. So it comes as no big shock that the administration has launched a movement to terminate it. Whatever reason they give, let it be known that they are altogether trivial and irrelevant. The real reason they do not wish to give is that Ethnic Studies continues to challenge the ivory tower of the arrogant academicians.

The modern University is in collaboration with the corporate world and the government; for instance, the investigation of the University athletics and their shameful findings have not stopped the flow of dollars. If Ethnic Studies served the corporate world by supplying for the growing resorts cheap labor and their adjustment to conditions of their employment, the University authorities would give it their blessings. This university has been involved in any number of classified research for the destruction of lives through military and herbicidal means, for the control of minds of the people of other lands and ours, too, by ruling power psychologists and sociologists and anthropologists, engineers and physicists. So long there's a purpose that serves the corporate state, their departments are not only allowed to exist but are fully funded by millions of dollars.

Because Ethnic Studies deals with the people's history, the history of peoples colonized by American power, the history of Third World peoples and their exploitation, and Hawaii reflects all of these, the corporate rulers desire its elimination. University historians did not come to the support of the Ethnic Studies Program. They are supremely unresponsive to questions of social justice. All they do is observe, comment and reflect. They never participate. They never take sides.

Robert Len, a generation ago, asked, "Knowledge, for what?" That is basic in this discussion when young people say they want to identify with that history that was never taught them in the twelve years of preparatory schooling. The high schools, a few of them, include Ethnic Studies now, but only in a token fashion. It is a matter of academic freedom. Who shall be the teachers? The lackeys and hirelings who teach the masters' viewpoint of history, or the people who have lived it?

The Reineckes were 30 years ago arbitrarily suspended and fired from the Department of Education because they dared to participate in the working people's struggle, because they wanted to raise the consciousness, the political awareness of second- and third-class peoples in Hawaii. The whole teacher community was intimidated and teachers are still afraid. If it is a matter of academic freedom that has been acknowledged by the state, it's not necessarily so.

A few days ago, two young people who wanted to speak on Waiahole-Waikane at Campbell High School were denied entry by the principal, saying that the orders came from the Department of Education that they not be allowed to speak there or to hand out further leaflets. Even at the University, the opposition to the Vietnam War, for example, brought numerous replies of the academics that was not a subject fit for University discussions.

Ethnic Studies opens the eyes of the students to the reality of the structure of the University as an institution of entrenched social irrelevance. It exemplifies the abandonment of the social and moral issues of the times. If it were tourist development, ROTC, and military education, classified research, CIA financed-studies, fascist and religious psychology--these are welcome, but not Ethnic Studies, for Ethnic Studies challenges the University. "Knowledge, for what?" And the students

are saying, "We want to live our history, we want to write it, to help make it, the history with our viewpoint. We want to determine how we shall live and we will not be intimidated by the Board of Regents who's tied to the administration for the hiring of the corporate powers in our state and in the nation." We supporters will determine the power of the people and make this university a true people's university.

18. Gard Kealoha:

Aloha Kakou! I'm Gard Kealoha of the Homerule Movement, a pro-Hawaiian political education concern, and a charter member of the Council of Hawaiian Organizations. I'm pleased to add our support for the continuation of the Ethnic Studies Department here at Manoa Campus.

It seems minorities have a never ending struggle in asserting their individual identities in a society that never seems to want to stop wanting everyone to conform to a great mediocre, faceless nonentity. It is a tragic waste of human energy and, if this university could go back to discovering truth and the pursuit of knowledge instead of worrying about all the superficial things like the proper images of students and faculty and imported winning teams, we might once again travel on the path of greatness.

I'm sure all the reasons for maintaining an Ethnic Studies Program have been and will be succinctly pointed out. Whether they have been accepted by the powers that be with understanding comprehension is another gray area that this university must add to so many other gray areas of university management and relevance.

Obviously, there are enough students who want an Ethnic Studies Program, perhaps a few more than a basketball team and a track squad.

Why in heavens name do we need this debate today? Place Ethnic Studies as a permanent part of University education and then perhaps the University can then begin to answer our question that has been burning for so long in the minds of many Hawaiians. Why is there no Department of Hawaiian Studies in this institution that bears the name of its host culture?

Perhaps that answer and the answer to the hesitancy on the continuation of an Ethnic Studies Program have some striking similarities. At any rate, it does indicate something is fuzzy on the thinking mechanisms of University administration.

The real losing team here at Manoa are the students.

19. Bernard Sato:

The South Young Street Residents Association strongly urges the University administration and the Board of Regents to grant the Ethnic Studies Program permanent status.

Four years ago 300 residents of our community faced a street-widening and street improvement project along Young Street between Isenberg and McCully.

Although we will support any project which will improve our living and working conditions, the City-initiated project was unacceptable to us for the following reasons:

1. Most residents would have lost six feet from our frontage, reducing our already small lots and bringing the street practically up to our doorsteps. Others would have lost up to 22 feet of our property and our homes cut in half.
2. Because residents would pay 63% of the improvement costs, the owner of a 5,000 square foot lot would have paid more than \$13,000 cash and \$7,000 in interest over a 20-year period. Many property-owners are elderly and retired on fixed incomes. It would have been impossible to pay without borrowing or imposing on our children.
3. The improvement project was proposed so Young Street would become a commercial business district. Since the present residents are not allowed to make significant repairs or rebuild our homes, we would have been giving up our land and paying for improvements which would not benefit us but were designed to eventually drive us out.

We were worried about the future of our community. With the help of very akamai, concerned Ethnic Studies students and lab leaders who talked and worked with tenants and landowners, we rallied to stop the government project.

These students and lab leaders were willing to spend time to learn from us and to teach us so we could understand and collectively deal with the problems confronting our community.

We learned how the City government functioned, how to approach officials, and about technical matters and procedures which we never understood before. As the students talked with us, we rediscovered the history of our community through our elders who have lived here for 30, 40, 50 years and longer. In rediscovering our history as a community we discovered the meaning and value of being a unified community to deal with our problems. We learned to take an active part in the affairs that affect us.

As for the students, we could see that they enjoyed talking and learning about our history. Some of them used their Japanese language training to conduct oral history interviews of the issei. They saw how the rediscovery of our community's history led to us working together as a community. The students used their knowledge and skills learned in the classroom to do research for us and enthusiastically returned week after week with new information. We learned about the indifference of bureaucratic government which dealt mainly with maps, laws, and procedures rather than take the time to talk and work with the people who would be affected.

The Ethnic Studies students and lab leaders showed a humane concern and effectively assisted our community as we faced our problems. This is the kind of education we need more of--education which is scholarly and academic, but also practical and combined with participation and learning in the community--education which serves the people of Hawaii.



The Ethnic Studies Program has provided invaluable leadership and service to our community. We strongly urge the University to continue this dynamic program by making it permanent.

20. Charlene Cuaresma:

I'm a social work student. Four years ago I took an Ethnic Studies class and it really changed my feelings about myself and my feelings about being Filipino in the minority and, like Colette Machado, I kind of wondered to myself, the longer I'm in this school, the less Filipinos I saw. I kind of scratched my head and looked around and when I run into Filipinos on campus I want to go up to them and say, "Eh, how's it, man? How did you come to school? What are you doing here? Where you came from?" And, surprisingly, we have similar experiences and it's just a quirk of accident that there's just 2.2% Filipinos in Manoa and, in reality, the Filipinos make up the third largest ethnic group in the state of Hawaii.

Ethnic Studies has helped to encourage more students to understand themselves and helped them to get interested in going to school further. I wrote something down and I'd like to read to you:

*"I come here today with the spirit of kokua and cooperation, not separatism and alienation, because we need to put our heads, our hearts, our mouths, and our money together in determining how our institution of higher learning can best serve the needs of Hawaii's people. How can our university be a place where the academic quality is high, and at the same time be a place where students can learn tools that can be used to reach it?"*

*"Going on the assumption that education is one key for opening doors to self-development, social mobility, economic opportunity, and access to political and legal systems where one can be heard, be understood, and learn what is happening, Operation Manong sees Ethnic Studies as playing an integral part of a student's educational experience."*

*"The practical experience that Ethnic Studies classes provides students in the community through on-site and on-going activities does not reduce its academic value, but instead, it enhances it. The intellectual classroom setting becomes relevant in the community. Theories can actually be related to common sense, social issues jump out of textbooks and come alive and are actually understandable. In other words, Ethnic Studies enables students to think, to question, to act, to test things out for themselves, and then to question some more til they see the realities in the communities."*

*"Operation Manong sees Ethnic Studies as providing an opportunity for developing self-awareness and a positive sense of ethnic identity. In my personal experience in Hawaii's public educational system, I have not learned about how I came to live in Hawaii. I had to go to school for 18 and a half years, going on 19 years to finally be able to learn about our people because our language, history, art, and music weren't taught in the elementary and high schools I attended. The longer I went*

to school, again, the less Filipinos I saw--2.2%, 4.4% Hawaiians, 1% Samoans, whatever you have. What about the majority of students who gets sifted out of our educational system?

"This leads to another asset of Ethnic Studies--that Ethnic Studies is an impetus for students to choose to pursue higher education when they can understand themselves with new insight and perspective. Students are also stimulated by Ethnic Studies to do further research about their people who have been written about by other people, and for many, who have very little literature written about them.

"At this time, I would like to call on President Matsuda, who isn't here, and the Board of Regents, who aren't here, to consider the strengths of Ethnic Studies. This program has much to offer our university and Hawaii's people, but how can the Program attract more instructors with high credentials if policies and financial support aren't there? This discrepancy points to another. If your concern is that this program needs highly expert faculty, then why is it that the majority of freshmen are being taught by teaching assistants who have more contact with students than full professors?

"Ethnic Studies is the only program where the majority of its instructors are minorities. In a time when equal education opportunities are being stressed, the University stands to lose rich ethnic resources that our curriculum is in dire need of. Watering down the Program or diffusing it into other departments is self-defeating. We need direction, we need leadership, we need focus of people, time, energy, and money. I believe that making Ethnic Studies a viable department is an imperative investment in insuring Hawaii's people quality education."

21. Nadine Gilbert:

My name is Nadine Gilbert and I'm here to speak for the People's Coalition, officially. I am not speaking for, but I'm also a member of the Koolauloa Welfare Rights Group and the Koolauloa Food Co-op. Koolauloa, for anybody who doesn't know, is between Chinaman's Hat and Waimea Bay. I am a welfare recipient and out of my life I'm speaking for the people in KPT, the people in Mayor-Wright, the people that are clinging to the shores in the country with hanging tough and with joy. They are living in Hauula.

I wasn't going to talk about this today. I have a prepared speech, but my son was sitting next to me and he said, as a former student at Stevenson, that he took the book BURY MY HEART AT WOUNDED KNEE to Stevenson to use in a Social Studies project and he was told that the book was all lies and that he should not even bring the book to school. Like I said, I don't talk about this very often. When I'm in the mood, I'm haole.

And I would like to see some day an Ethnic Studies program or course on people who are ethnically marginal because to me it has taken a long time to work out my own sense of identity and I think that's what I am.

My father is very dark. He's some part native American and some part Black. I was raised by my grandparents. My father is an alcoholic and believes with all his heart and soul that it is because he's part Indian, and all Indians are alcoholics. And I spent summers with him and so I do understand and know some of his attitudes about himself. He is bitterly ashamed of not looking haole, not being haole. In 1953 we started to do battle over ethnic issues or ethnic identity and we have just recently closed that terrible kind of estrangement on the grounds that we do not discuss ethnic issues or civil rights issues or politics. And, like I said, he's dying and so we don't discuss it but he has lived with shame all his life and he feels that the civil rights struggles and battles like this are hopeless, that we cannot win, and people are just going to get hurt. And I feel that we can win and I went over my speech before with someone and they said that they'd like to have somebody read it or hear it before I go on. I'd really like to say that I rarely talk about the idea of my ethnic identity because it's extremely painful.

So, anyway, I went over this speech although the language is kind of strong. But Goddamnit, it's my language, and I feel really strong, OK? It says why should welfare recipients support a university Ethnic Studies or farmers in Waiahole-Waikane, fishermen in Mokauea, Save Kahoolawe, or residents of Chinatown, Heeia-Heeia Kea, etc.? All are brothers and sisters. We have problems of our own as welfare recipients and our main task in the People's Coalition is the continuing battle for decent and healthy living standards for welfare recipients.

But who are welfare recipients? 80% of welfare cases in the United States are in women's names; 77.7% in Hawaii are in women's names; 40% of welfare recipients in the United States are Black; 30% of welfare recipients in Hawaii are Hawaiian or part-Hawaiian. Most welfare recipients are children.

I believe that welfare recipients are scapegoats for an economic and social system, U.S. monopoly, capitalism, imperialism that does not provide equal opportunities for all U.S. citizens to assume appropriate, productive, economic and social roles. We are, as welfare recipients, victims of systematic discrimination against women, non-white people, poor white people, and the elderly in the employment market and in the educational system. We are, in fact, victims of institutionalized poverty, racism and sexism.

The Ethnic Studies Program is under attack, yet again, because it has been and is teaching "dangerous" ideas. And other UH faculty and other UH programs are also teaching "dangerous" ideas, of course, but the Ethnic Studies Program has taken these ideas and the students and faculty as advocacies to the community. And, like I said, they have been extremely important to our group. We have been through a critical time and their support and kokua has really made a difference in our survival as a group.

What are some of these "dangerous" ideas to the status quo? The real cause of poverty, racism, and sexism?

- 1) The real cause of poverty, racism, and sexism is an economic system that rips off huge profits for the few, the ruling class, and allows as little as possible, if anything at all, for the rest of us.
- 2) Oppressed people have a common enemy--the ruling class--and a common struggle to make.

3) Racism and sexism don't have to exist. Racism and sexism are cultivated by the ruling class to keep us from uniting in common struggle against the ruling class.

4) Poverty doesn't have to exist. The land and other means of producing wealth should belong to all the people and not just to a greedy few of the ruling class.

We, the victims, need to understand who we are, why we are victims, not, "You're on welfare because you're a lazy bum," or, "not all Negroes, Hawaiians, Indians, etc., are lazy." As Earl Butz wouldn't have had it, and how to fight back, we need to learn how and why to fight back together. We need the "dangerous" ideas advocated by the courageous young people in the Ethnic Studies Program and in other organizations and we need the courageous young people themselves. We do have the same enemy. We do have the same fight. We are getting it together and together we are going to HULI!

22. Koni Batalona:

I represent Hui Imi Pono and we fighting for rights and we working for the Molokai pineapple pickers. They are getting hassles and we are trying to help them out.

Ethnic Studies really helped us out. We never had really plenty support first part and the guys came out and helped us out. Us guys from Hui Imi Pono, we strongly in support for this Ethnic Studies because, like they said, in school you don't really learn everything about Hawaii. You just go and learn math and stuff like that, but you don't learn about the land, about the people, and you don't learn what Hawaii's really about. It's really good to have Ethnic Studies. I am kind of happy that I'm here. Get plenty other people in support of this. Just too bad no more plenty time to talk.

Like Waiahole-Waikane, like I was saying, if it wasn't for them guys coming out, us younger kids, we wouldn't really know what was happening. Got lots of guys around, they think, "What's this struggle and stuff?" And they don't really care. When they come to the University, they check out, "Eh, what's this Ethnic Studies?" Then the guys say, "Eh, yeah, really sharp getting into that." So they join up and they find out what it's really about and they find out not only about Hawaii, but they find themselves. Lots of younger kids in their future they not going know about Ethnic Studies if they don't keep it up and it's right now, like some of the speakers are saying, it's right now, and we got to really work for it right now, not next year, or, let these guys wait. We got to move. I guess that's about all. Thank you.

23. Henry Chun:

Aloha, Wahines and Kanes! Stand up and fight for Ethnic Studies Program! The Ethnic Studies Program must remain as a permanent integral credit course in the University of Hawaii's academic program. In the past, our educational system has compelled the American people to study history and political programs that were biased, half-truths, and sometimes non-factual, which was taught and was to be accepted by students without regard to the students' heritage, integrity, and intelligence.



It is through the Ethnic Studies Program that the students of minority groups can study their heritage, culture, and meet the needs of the working people and ethnic people in Hawaii. The Ethnic Studies Program has made it possible for students of multi-ethnic groups to fight oppression and search for equality and freedom to build a better place to live in.

My name is Henry Chun. Today I'm here to represent the Old Vineyard Street Residents Association to speak for and thank the students from the Ethnic Studies of the University of Hawaii who have helped us so much in our community struggle for housing.

I have to go back into the past in December of 1972, the residents of Old Vineyard Street received eviction notices that they had 90 days to vacate their homes because the State had proposed to build a garage. A community meeting was called by Esther Lewis and Arlene Jacobson with aid from students from the Ethnic Studies and a lawyer from Legal Aid. On January 27, 1973, a steering committee was formed to get people together. On January 29, 1973, the committee was approved by the community and the Old Vineyard Street Residents Association was formed. Our initial demands were:

- 1) The community would not move unless they could move as a whole group and to a centrally located area such as the one they would move from;
- 2) The replacement housing would be safe, clean, and decent with rents the residents can afford to pay.

At the beginning, the residents did not know what to do. By working together, the problems and solutions were clarified. The community grew stronger and the strategy for our struggle was laid out.

The first victory was that the eviction date of March 28, 1973, came and went and the community was still together living at Old Vineyard. Through much research, studies, and numerous meetings with participation from the Old Vineyard community and the Ethnic Studies students, we were able to confront and negotiate with the Governor of Hawaii and the State agencies such as DAGS, HHA, DL&R, HRA, and we had to go through much to learn how to deal with these people.

At first, we fought to stop eviction, but as we became more united, we fought to stop the garage and to build homes instead of the garage on the Old Vineyard Street property. On May 8, 1974, the Association incorporated to become a legal entity so that it could enter into building contracts with the State on our on-site housing plan.

Today, many Old Vineyard Street residents are still living here and are actively participating in our housing project, which is still being negotiated with the State agencies. We have come a long way to perhaps see our dreams come true, but without the active participation from the residents and the unselfish involvement and guided leadership and help from the Ethnic Studies students, this housing plan may not have become a reality.

So, in the end, I would say, to me, Ethnic Studies means equality, community involvement, awareness of people and their environment, and most important, people helping people to make living more beautiful for everybody. I have seen a model on a wall several years ago and to me it reminds me of Ethnic Studies. It says, "Coming together is a beginning, working together is progress, staying together is success." Thank you.

24. Lana Kaopua:

Hi! I'm from the Revolutionary Student Brigade and I'm here today to say that the Revolutionary Student Brigade unites with those who are fighting to defend Ethnic Studies and with all those who are taking up the fight to stop all attacks on our education.

The threat and elimination of the Ethnic Studies Program comes at a time when a lot of us students are forking over our bottom dollar for an education that is rapidly, but rapidly, going down the tube. Every day we find ourselves paying more and getting a hell of a lot less. Is it any wonder that students are really angry with bookstore rip-offs and soaring parking fees and course cutbacks? Students have to wait around several semesters in order to get a course just to graduate and now the administration wants to ax Ethnic Studies.

Like today's KA LEO said, "The administration finds plenty of money for new buildings, but there's no money for courses and no money for hiring, and it's obvious to most everybody that when the money gets tight as it is, the people who control this state and the people who control this university are sinking all their available moneys into projects that will bring them more profit." I think a lot of people have said that already, you know, like West Oahu College, like building new buildings, but where are the people who are going to be fitting into those new buildings? Where are the people gonna be who are gonna maintain those new buildings?

Basically, all those kinds of projects add up to bringing in more profit for those rich class of people that control the State and the University. And what that means for us is, you know, SCREW US! But a lot of us are saying, "Uh-uh, it's not gonna happen, you're not gonna screw us anymore." It's time to draw the line, it's time to start taking a fighting stand for Ethnic Studies and by doing so, we're gonna take a fighting stand for all of our education--our education as a whole.

Ethnic Studies gives us some understanding about the things that are happening around us and encourages us to do something about it in order to make our society a better place for all of us. And you know, one thing that a lot of people have been bringing up in the testimony is that the administration really doesn't like what Ethnic Studies is teaching us. And, of course, all of that is true. But I think the real thing that the administration hates even more than the fact that Ethnic Studies teaches stuff in the classroom is that Ethnic Studies is very often responsible for moving people into struggle. And what the administration is really afraid of is us getting up and taking a stand--taking a stand in Old Vineyard, taking a stand in Chinatown and Waiahole-Waikane and saying, "Uh-uh, we don't like what you're doing to us. We say screw your profits. We're fighting for what our needs are."

And the same thing is true for the University administration. They're scared of students moving into action and challenging their authority. "Look," we're saying, "We don't like what you're doing to our education and we're gonna do something about it." And that's one of the things I think we've really got to start taking up. I think this hearing is really great because a lot of people are coming together and expressing their solidarity for the Ethnic Studies. But, you know, I think a lot of people have sort of, that I've talked to, have said, "That's not enough. We can't just come together and say our support." That's all fine and good, but goddamnit, we got to stand up and do something. And we gotta start confronting those people who are responsible for axing Ethnic Studies and for all the other attacks on our education. And I think it's pretty obvious that some of those people who are responsible for people like Chancellor Yamamura, who is visibly absent today, and people like President Matsuda at the university level. If their interests are our interests, then why aren't they here? Here are hundreds of people coming together expressing their support and unity for a program that they feel is a vital concern to them and they can't even come down 'cause "they don't have a position yet!" That's B.S.! That's just out and out B.S.!

And one of the things we've learned in fighting the cuts and hikes is that we can't depend on those administrators. Their interests aren't our interests. Our interest is not in West Oahu College. Our interest is not in building more buildings. Our interest is not in axing courses that are meaningful to us. And we've got to depend on ourselves, like the people in Old Vineyard have, like the people in Waiahole-Waikane have. We have to start taking things into our own hands and go down and confront Yamamura and demand, strongly demand, that Ethnic Studies be made a permanent program. We can't leave it like that sign says, "Politicians fight for \$ interests." And the administration fights for money interests, too. We have to fight for our own interests, and we have to unite with as many people as we can. We have to unite with as many students as we can and there are a lot of students on this campus who are facing attacks on their education. We have to get out to them, even if they've never taken an Ethnic Studies course. We have to get out to them and say, "Look, our whole education is at stake." And if we start fighting it in a piecemeal way, those of us who are concerned about parking, those of us who are concerned about Ethnic Studies, the administration's gonna pick us off. We're gonna be splintered into the little different groups that'll be really easy to ignore.

But if we can all stand together--students that are facing attacks all over; faculty, they're also facing many of the same kinds of attacks; and community people--we'll be really a force that people will have to listen to. We'll prove once again that "THE PEOPLE UNITED WILL NEVER BE DEFEATED!!"

25. John Kelly:

I'll try to keep it brief. I was gonna make a lot of high-flying statements about every plundering and exploitative and imperialist system throughout history (that) has destroyed its victims.

You know, the Romans destroyed and plundered around the Mediterranean area about two and a half million years ago, and the Spaniards who came to the Western Hemisphere and destroyed all those magnificent Indian cultures that were older than they. The Americans or the Europeans came to this country, destroyed countless nations of Indian people and when they came to Hawaii they destroyed the Hawaiian

culture and the Hawaiian society, ripped off their land, destroyed their ethnicity as best they could.

In every case, an exploitative and plundering imperialist force seeks to deny the people that they are trying to destroy access to their own heritage and their own past because you don't think good things and teach good things about the people that you're trying to rub out. So that's been the case and there's no doubt that that's what's happening right here.

I'd like to just take off on one or two things I heard by other speakers. Someone said \$9 million deficit as far as the University is concerned. Well, you know that they did a little ethnic study of the yacht owners at the Ala Wai Yacht Harbor just a couple of years ago. The State spent the \$9 million that they're in deficit here at the University on improvements for about 250 new yacht owners at the Ala Wai Yacht Harbor. And you know what their ethnicity, or really their class character, was? They studied 434 yacht owners down there and they found that 90% of them were male, 80% were haole, 75% had university degrees or equivalent, and the average annual income of those 434 boat owners was \$30,450. You know, and they spent the \$9 million for that very elite group of people down there.

Just a couple of days ago we did some research on this new Kaena Point Park that the State's trying to ram through. It's really something for Chinn Ho, Castle & Cooke, and Mrs. Elizabeth Marks who are the major landowners, and Dillingham Corporation out in the contiguous land to the big Kaena State Park, and we found that the State is already spending \$13 million for the road and for the land acquisition. And the land that they acquired out there for this park is--let me tell you about it. They did a land appraisal and they found that one parcel of land, a couple thousand acres, submerged land in the Kaena Point area, was worth \$1; that's because the Sea Fishery was out underneath the ocean. Well, the State paid Mrs. Marks \$5,000 for that land that was appraised at \$1, just last year. This is December, just a few months ago. And they also paid Mrs. Marks' estate, administered by Hawaiian Trust Co., five of whose directors are also sitting on the Castle & Cooke Board of Directors--they paid them \$457,000 for a parcel of land that had been appraised at \$127,000. Here's millions of dollars already going down the drain, being ripped off of tax money, very much in need up here to study the ethnicity and the history and the culture of the many nations of people that comprise our population in Hawaii, people that have been ripped off through the years in the plantations and so on. And it's going down the drain with these big developer projects.

Well, the ruling class that we have here that's in charge of these projects has got a very heavy problem. And one of the problems is that since they can't make the rip-off any longer without having some kind of a government agency to hand down between the rippers and the rippees, they have to come out with a lot of verbiage to disguise their aims. And I have here a copy of the speech Governor Burns gave to the Legislature in 1969. I'm going to read a few passages from this and make a suggestion to the group here and to the Ethnic Studies Program.

This was the State of the State message by Governor John Burns in February, 1969, and the first statement he says refers to "...our wonderfully progressive economic, social, and political structures here..." And then he goes on and refers to some problems that seem to be raising their ugly heads. He said, "To be perfectly candid,



I sense among some elements of our community, particularly those who are descended from our immigrant plantation workers, a subtle inferiority of spirit." "Our people," he said, "should be proud of their ethnic roots, of the riches and treasures of their Pacific and Asian cultures." "They should be given every opportunity even in our public school system," said Governor Burns, "to learn more about their own peoples' rich past." "In the undercurrent of uncertainty," he went on, "simmering beneath our affluent surface, Hawaii stands in danger of losing its unique character." "This vital question," he said, "gets at the very heart of the problem each individual faces in establishing his identity, tracing his background traditions, his cultural roots and his own historical significance--his place in society. Where will we learn the special history of Hawaii's ethnic groups, their cultures, and the way they coalesce into a workable society if the old peoples' stories go unrecorded, the plantation villages are plowed to cane, and the simple mementos of older ways are scattered and lost?" "What our people have done under the conditions of yesteryear," Governor Burns went on, "the story of the different waves of immigrants who came to Hawaii, their travails, the story of the labor movement in Hawaii, the education of the immigrants' children, their rise into the professions, into government, the development of the cultural heritage we have today--all these stories are vital to the history of our State." Then he concluded, "Our children should know their heritage as should their children and all future generations of Hawaii. In short, we must safeguard their identity so that they will be secure in their future. We must do this so that every child in Hawaii will have an opportunity to grow up with supreme confidence in the dignity and value of his own person and his own heritage."

Now the present administration of Governor Ariyoshi is supposed to be the heir of the Burns' administration's policies. So Governor Ariyoshi, picking up somewhat weakly on that theme, gathered at Washington Place just recently and heralded the successful Hokule'a trip where they discovered that the ancient Polynesians here had magnificent knowledge of the sea, they knew how to travel across the Pacific at a time when the Europeans were still afraid to sail out of sight of land and had never even traversed the Atlantic to the Western Hemisphere. And Governor Ariyoshi said in connection with this in a special message to the Hokule'a crew and the society, "I know that all of us interested in Hawaii's heritage are thrilled by what you have accomplished. Through your ingenuity, steadfastness and courage you have once again demonstrated to the world the abilities of the Polynesian people. I know that all people of Hawaii are a bit prouder today because of what you accomplished."

Now my suggestion is this: My suggestion is that some Ethnic Studies students, backed up by members of the supporting groups and the staff, go down and put these policies in front of Governor Ariyoshi and either make him retract the Burns' policy statement in 1969, plus these messages that he sent to the Hokule'a and to the world, or make him come out foursquare in support of this program. Make him eat the words or repudiate them, one or the other. Thanks very much.

26. Dawn Wasson:

Members of the Committee, we don't want to neglect you because you've been so patient and so I want to acknowledge you, and to all of you--Aloha! My name is Dawn K. Wasson; I'm a freshman student and a participant of the Ethnic Studies Program. I would like to give testimony in support of the continuance of the

Program. I can honestly say that, if not for the Program, I would not be a student at this campus.

In the past three years I have been involved in community organizations primarily with Hawaiian movements centering on land and land problems. Through the long and tedious job of doing research, I became aware of the many deceptions, theory, rip-off, call it what you like, done to the Hawaiian people and I must say it hurts because I remember as a child that those not of my race used to call me "one dumb Hawaiian, you guys don't own land or nothing, no shame go on welfare." Let me say that Hawaiians have lost land. It's taught on this very campus. But they don't teach the bullshit like, "Captain Cook discovered Hawaii, when the Hawaiians were already here." Same goes for the Indians when "Columbus discovered America." Is the western or white man still saying, "You are not discovered until the haoles say you are discovered" and write a book about us?

Now, my Ethnic Studies prof., who looks like a haole, started to tell me that Hawaiians were ripped-off by haoles. That was the prime reason for the Mahele. I couldn't believe that a "haole" would reinforce my own findings in a class situation. Now this committee is asking me, a Hawaiian, a student on this campus, "Do you think this program should continue?" And I say, "Hell, Yeah!"

Let me share this with you and I'll close. I attended college on another campus and read numerous books about my culture and people and I sat there weeping because I was denied the knowledge and the ways of my people. My mother didn't know much. She was too busy trying to keep us alive and watching for blows from my father while he was busy gambling and boozing, thinking he was going to score "one big one." My grandparents were too busy trying to be good Christians that if they were true and faithful, that they would find grace in the "white man's eyes" and maybe become "white" like them. But they were people, like my great-grandfather, who told the white Christians that his land was his akua, and for that reason, they excommunicated him from the church.

Now I live on this very land today and I teach my children that it is the source, your heritage, your life, the mana for our people. Keep it and preserve it so that our family would not go like stray dogs trying to find a place to practice and live our lifestyle. Ohana, helping one another, instead of dog-eat-dog, which this campus and the system of education offers.

Members of the Committee, the Ethnic Studies Program helps minorities--Hawaiians, Samoans, Japanese, Chinese, Blacks, and others. For those not mentioned, please forgive. We have a place on this campus, in our communities, cities and states, in the world, and we should have a say in our lives and in the direction of our culture, and by cutting back the Program or doing away with it, again the education system will have defeated its purpose once again. Thank you.

27. Zaadia Manalo:

Hi! I'm a resident of Waiahole-Waikane and we are fully in support of the Ethnic Studies Program on the UH campus.

Ethnic Studies Program has helped us a lot in expanding our struggle through research, coming on our demonstrations, having testimonies at our State Land Use

Commission, and even coming out to our rallies. They even come out on tours to learn about our lifestyles and what's happening in our valleys today.

We formed a youth group to help out our association because we began to realize that we are important and that we, the people, should determine our own lives and future. That's why we are fighting Marks, Pao, the politicians and courts to stop these evictions. Ethnic Studies has done and are still helping us and we want to see this program continue to help communities all over this island. Our slogan is, "People United Have Never Been Defeated," and we believe it, and Ethnic Studies will never be defeated. Thank you.

28. Marion Shim:

My name is Marion Shim and I'm here today in behalf of the Board of Directors of the YWCA of Oahu. Before I go into the statement that has been officially taken as a position of the Board and sent to the administration of the University of Hawaii, I would just like to say that in sitting here for the last hour, I've gotten a lot out of the presentations. I'd like to maybe sort of lay this aside, but I'm not free to do that and it has a message for all of you.

Many of the speakers who appeared this afternoon said, "I don't know what to say, I don't know what else, how to say it," and in that what I got is they really did say it. Some of us who can lay out a position and support it by rational argument oftentimes miss the point and so I'd really like to acknowledge all of you who are here today and went through that.

*"The YWCA of Oahu joins others in the community in urging the continuance of the Ethnic Studies Program at the University of Hawaii.*

*"The YWCA throughout the world has been concerned with minorities, native peoples and the disadvantaged, since its organization. Our Statement of Purpose reads in part: that members 'join in the struggle for peace and justice, freedom and dignity for all people.' The demands of that purpose lead to our One Imperative: 'To thrust our collective power toward the elimination of racism wherever it exists and by any means necessary.'*

*"In discussing the implications and meaning of 'racism,' Anthony Downs, consultant to the U. S. Civil Rights Commission, in 1970, stated: 'Perhaps the best definition of racism is an operational one, based upon the way people actually behave....Racism may be viewed as any attitude, action or institutional structure which subordinates a person or group because of his or their color....Racism can occur even if the people causing it have no intention of subordinating others because of color, or are totally unaware of doing so.'*

*"The fundamental distinction drawn by Downs is between 'overt racism' and 'institutional racism.' 'Overt racism,' he stated, is 'the use of color per se (or other visible characteristics related to color) as a subordinating factor.' 'Institutional racism' is 'placing or keeping persons in a position or status of inferiority by means of attitudes, actions, or institutional structures which*

*do not use color itself as the subordinating mechanism, but instead use other mechanisms indirectly related to color.'*

*"As we try to work with members and the community in this area, we realize the extent that institutional racism exists in our society today. We support study programs which allow students to become aware of their own identity and by that self-awareness become able to know and understand others. We see the Ethnic Studies Program as allowing this growth to occur and urge that the program continue.*

*"Today, young people are increasingly aware of the problems of their communities and the world. They need to find out why problems exist and how they can be involved in the solutions.*

*"As they study about themselves they gain self-respect and a feeling of power. Sometimes the use of this power is viewed as antagonistic to the general community. We see the attempt to eliminate the Ethnic Studies Program, and, therefore, the antagonism, as a form of institutional racism.*

*"We feel that suppression of the learning progress and the stifling of self-identification studies will be a return to the paternalistic society of Hawaii's recent past. We feel that the community must take the 'risk' of education to allow its people to have the power it needs to guide itself.*

*"The very purpose of a University is to allow for a sharing of ideas, a forum for discussion and challenging of concepts. Our State must be mature enough to allow this to happen even if the doing is sometimes painful. We ask, 'Does it ever help to burn the books just because the contents are different than what we like?'"*

29. Ko Hayashi:

My good friend, John Witeck, editor of the UPW paper, thought he was being introduced and he almost walked up. I'm here today authorized to speak on behalf of the Hawaii State Federation of Labor--AFL-CIO--and, on behalf of our State federation body, our 40 affiliates, and our 55,000 members, we would like to go on record in support of the UH Ethnic Studies Program.

I think the administration and many people in the community perhaps have a short memory of how Ethnic Studies and other progressive programs have come about. Ethnic Studies was not a creation, a creature of the administration, but, instead, it arose out of the struggles of 1960's here on this campus and nationwide, as a pattern of Third World struggles emerged on many campuses. Key examples: Columbia University and San Francisco State College, where Black and Third World students fought for ethnic studies and minority programs and, as an offshoot of that, we were conducting our own struggles here on this campus against authoritarian, undemocratic forms of education and, during the Bachman Hall struggle of 1968 Spring during final exams when we all sat in the building, hundreds of us, one of our twelve demands was "the implementation of the Ethnic Studies Program." The



administration stalled around for a couple of years and in 1970 tried to launch a program under the control of Uncle Tom, the administrator, and tried by that fact to kill the Program.

And so, from its very birth, the Ethnic Studies Program has constantly been in crisis and under fire. Over and over again UH administration has tried to kill the Ethnic Studies Program. They have tried to manipulate faculty members against each other. They have tried to chop and cut the budget every year. They tried to obstruct the development of the Program with all kinds of technicalities and academic requirement which, to this day, has been met by the Program, and they have even set up a pseudo-ethnic studies program in the American Studies Department trying to continue to co-op our efforts.

My suggestion on this is that in that program, for instance, I know that in the Japanese course a few years ago, it seemed that the main requirement to be a lab leader or to be on the staff was perhaps if you were in the Wakabakai Japanese Sorority. Now I got nothing against social sororities as such, or pretty girls, but I don't think that's a requirement of how to lead or develop a program, and so my suggestion to the Board of Regents or the administration is, instead of "canning" the UH Ethnic Studies Program, that they take Ogawa's program and give it zero budget for next semester.

So, despite all these hassles and more, I'm sure the students here and the staff of Ethnic Studies and we, the supporters, will not give up the Program without a fight, and we are going to win. The attempt to kill Ethnic Studies comes at a time when the University of Hawaii is boiling with various controversies ranging from the unpopular West Oahu College to the financial scandals in the Athletic Department to the steep rises in tuition fees and the overall deterioration of undergraduate education here on the Manoa Campus and in the University of Hawaii community college system. The State Federation of Labor sums up the situation at the University as "administrative stupidity."

The UH administration's attempt to kill the Ethnic Studies Program is very much connected up with their scheme to derail our UH Labor Studies Program by default. What I'm referring to is our Center for Labor, Education and Research, the project CLEAR, which began, technically, this year after a bill was passed in the Legislature with full backing and kokua from Hawaii's labor movement. The Labor Studies Program, like the Ethnic Studies Program, is vitally needed and received funding from the State Legislature. But the UH administration cut the amount to the ridiculous sum of \$1. How the hell do you run a program on a buck? You can't even get a good hamburger these days for that price.

So what, in fact, has happened is our Labor Studies Program is only a reality on paper. It's a paper program. It doesn't exist and now those fools in the administration are trying to "can" the Ethnic Studies Program. We say, "NO WAY!" We in Hawaii's House and Labor must help to save the UH Ethnic Studies Program.

Out there on Dole Street I used to live in the dorms when I was a student here. There's a crazy orange colored painted sculpture lying out there that you see right in front of the Engineering Building. Someone told me it cost \$70,000 to put that thing there. Again, I'm not against art, but instead of such foolishness, spending money on such nonsense, because I don't dig abstract things, we got to get down to

some reality, and reality is programs like Ethnic Studies that spell out not only the history of our peoples and our islands and all the people that come to make Hawaii what it is--the working people, people in the communities--but also relate how that experience, how that past links up to what's happening today and where we would like to go in the future. So what's at stake is your and my children having the opportunity and resources by which they can learn about their culture and ethnic heritage.

Once upon a time the University of Hawaii would not allow professors or students to even discuss economic power structure here in the islands. There was a professor named Lawrence Fuchs and he wrote a book called HAWAII PONO. This was back in the 1950's. It was a fairly good book, but nothing revolutionary, nothing subversive about it, but this professor, when applying to teach here was denied it by the Board of Regents and powers that control the University. Basically, why I'm referring to the University being under the thumbs and control and influence of The Big Five corporations at that time, while we may have thought that those days were gone, but apparently they're still here. Those buggas are still trying to make a comeback and they're still trying to dictate what we can or cannot learn in our schools and here at the University.

Back a few years ago in the 1940's, 1950's when I went to school, the Hawaii educational system had this thing called "English Standard" schools. It was a whole sophisticated method of institutionalized racism to deny educational opportunity and advancement to ethnic peoples, in particular, the children (sons and daughters) of plantation workers.

On Maui, for example, to make it economically difficult for students to obtain an education since they were mandated after becoming an American territory to institute public education, what the sugar planters did was, okay, they put in schools. But where did they place those schools? They located a school in Maui on the opposite side of the mountain from where the plantation people lived. And so to get to school you had to go over the mountain.

On the Big Island where I come from, they put schools 15, 20, 25 miles away from where the plantation people lived. That's why our parents always tell us stories, "Oh, in our days we didn't take the car to school, we had to walk 15, 20 miles to school." Well, it was a deliberate scheme why the school was placed so far away from the people.

Let me close by saying that the reason why Ethnic Studies is being killed or they attempt to kill it is because the Ethnic Studies sometimes embarrasses the power structure and maybe the research is critical and exposes the rip-offs that's been going on in Hawaii since the coming of missionaries and maybe the young folks have been beginning to ask too many hard questions, too many of the right questions. Well, we think that's good, we think that's healthy.

The UH has TIM (Travel Industry Management) Program for hotel managers. It has pineapple, sugar, and other agricultural research going on that benefits The Big Five companies. It has a School of Business and Informational Sciences that trains personnel for big companies. Well, I think it's only fair and right that the UH, being a tax supported public institution, should provide some special programs for Hawaii's ethnic peoples and for our labor movement.

So, in ending, originally, programs like Ethnic Studies or the social sciences were very insurgent in the late 1800's and gave rise to breakthroughs in psychology and physics by Newton, and what they tried to do was diffuse this movement, this critical thinking and examination going on campuses, and if they can't kill programs, they try to co-op them. So, we should not allow this to happen and, to sum up, the basic question at stake is: Who makes history: Is history made by kings, queens, prime ministers, bank presidents? Or, is history made by all of us, by working people, by the common ordinary people who built, with their sweat and blood and sacrifice and toil, up this great nation, built up Hawaii? That's the question: Who makes history? And if we, the people, make history, then we ought to be able to teach our own history and be able to learn our own history.

So, let's work hard to help reestablish and save both programs--the Labor Studies Program and Ethnic Studies Program--and establish it on a financial, sound, permanent presence here on the University campus. Thank you very much.

30. Val Guiala:

I work at the Haleiwa Storefront School where we work with a lot of alienated youngsters--Filipino kids, Hawaiian kids, Samoan kids--who all get turned off to regular school. So they are all cruising on the streets and we are trying to help them. Today the rest of the staff wanted to come down but, because we busy politicking and doing other things to help the school along, I was chosen to read the statement that we prepared together.

*"We are supporting the Ethnic Studies struggle for it to become a permanent program on the Manoa Campus and at the same time continue in its operation and direction. We believe that the instructors, the course content, and the student projects provide excellent stimulation to the students. But, more important, though, is the fact that Ethnic Studies provides people with a different way of viewing and interpreting their history, and that's real important. Ethnic Studies also provides students the opportunity to explore other means to better the quality of life in Hawaii. In fact, that's what we're all striving for. And in order to better the quality of life in upcoming years, Hawaii's people must be strong and be able to make hard decisions.*

*"The Storefront School and the staff, the friends, and the students believe the Ethnic Studies Program can be one of the many things that's going on already in the State that will provide Hawaii's younger people with the proper background and the perspective to make the proper decision when the time comes."*

So, this is why we support the struggle and also we encourage you and all the people on campus, in the sororities, in the dorms, the guys training karate, the guys walking around to support the Ethnic Studies struggle here on the campus. Thank you.

31. Chuck Norwood:

I'm even briefer than that. I'd like to say to begin with that I fully support Ethnic Studies as a permanent program and my approach to everything is in the most direct way possible. I don't know how to talk, but I know how to beef. So, I pledge myself right now to Ethnic Studies. Use me in any way you see fit.

32. John Agard:

Thank you, Davianna, Committee members, fighting students, and friends.  
Aloha, aloha kakou!

I just love these pastel sheets. I think I'd like to make a recommendation. Whoever made copies of these pastel sheets here I recommend that you give these sheets to the administration to sleep on so that they get nightmares. Maybe as a result of the nightmares about this particular issue, they might be able to do something about that.

As mentioned, I'm John Agard. I represent the Congress of the Hawaiian People and our issues are very similar to yours. In fact, one of our issues happens to be the Ethnic Studies Program. We have supported this program since 1972. Now, you may look at me and say, "Well, how can a haole like this support a program like this?" Well, it's very simple. The old cliché is, "Don't judge a book by its cover." What is very important in any ethnic group is what's in here, in the heart. I think you all know that.

I've learned a lot of things today listening to several sincere people about the kind of rip-offs that are going on, not only for the depressed people, like I'm working for the Hawaiian people, but all of us. And it's just beautiful. It's really beautiful to be able to sit down and listen to young people as well as those of us from the community that are fighting for a cause that is very important to all of us as individuals and, as groups, and we will support that kind of effort.

That's the reason the Congress of the Hawaiian People was organized for is to fight for the depressed people and I would say, I would classify the students of the Ethnic Studies Program as depressed. So, I would like to once again say, in conclusion, that the Congress of the Hawaiian People will support this program as we have since 1972 and we will fight like you will for permanency of this program. Thank you.

33. John Witeck:

It's great to be the last speaker because then you're talking to the hardcore and I know that in the old SDS days, the last speaker was always the person to lead the march onto Bachman Hall, but, hopefully today we don't have our marching shoes and we'll save that march for another day when we may have to use it.

I am going to throw out most of my speech because I think you all have been great to stay this long. Most of it I think could be East-West spy thriller on the East-West Center. So, I'm going to very quickly summarize that when I get to it, but what I wanted to do is reinforce just a few of the basic points.



Six weeks ago, the asshole who's the head of the Department of Planning and Economic Development, Hideo Kono, after describing unemployed, many unemployed workers as "bumble bees who like to flit around looking for sweeter flowers to land on," came up with this statement of policy and analysis: "It goes without saying," he said, "that many thousands who will want to remain in Hawaii must become more versatile concerning the kind of jobs they are able and willing to accept and must also be willing to adapt to usually lower income levels. They will have to bear with the lowered standard of living here or immigrate to financially greener pastures losing the privilege of living in their home islands among their own people. This does not necessarily mean, of course, an unhappier life." And, here Hideo Kono at \$43,000 a year becomes an independent for godly government. "Happiness does not always thrive on material success."

I bring this up because I think the position of Douglas Yamamura, these other UH officials and State officials, is pretty much the same thing and the Ethnic Studies line and their program is in basic conflict with the line of these puppets who serve those who rule our society. And I think it's in their zeal and their ambition and Hideo Kono, in this same memorable speech, called for Hawaii to become "a world trade center to export to the rest of the world the great knowledge and experience and tremendous developmental zeal of Hawaii." And, another great mind, Yamamura, at the same time, of course, in attacking the politics of Ethnic Studies in saying "this kind of politics shouldn't be credited," doesn't mention about all the credit given for the politics of kissing ass to legislators, of being an intern for Hideo Kono at the DPED, the other kinds of credit they give for ass-kissing to the ruling class. This is a basic class struggle that's going on against Ethnic Studies.

Ethnic Studies supports the workers and the allies and Hideo Kono, Douglas Yamamura, Fujio Matsuda support the line of those who want to depress wages, make it hard on working people, kick us out of our islands in which it's now a privilege to live, kick us out of our communities, and export this whole tremendous monopoly capitalist system around the world. They are very blatant in doing this.

Lyndon Johnson, another genius who came here in 1960 to open up the East-West Center, said that, "the University of Hawaii is here to serve the people of Hawaii, it's here to serve Hawaii, and the East-West Center is here to serve the world." With a few changes, I think he was right on. The University of Hawaii served the ruling class of Hawaii and the United States and the East-West Center is to serve those same interests in the rest of the world.

The East-West Center was not sort of out of place at the University of Hawaii which is a famed retiring school for the CIA. There's no such thing, I think, as an unemployed or retired CIA agent. The University of Hawaii has been infamous in its research projects during the Vietnam War making a "weed killer" which was dumped in thousands and millions of pounds on the Vietnamese people. This was a peace project done to help the farmers on Kauai. When we wanted to dump that on the Japanese Garden behind East-West Center, the same harmless weed killer, 200 University officials, students, faculty came out and this is the first time, I guess some of you students have a hard time meeting your administrators. So, sometime if you want to meet all of them and the Governor of Hawaii and the deputy and all the higher-ups, just threaten to spread some of the products of University research on the Japanese Garden because you'll meet the whole crew.

Another great island project, the University has poly-toxins. They're going to try to, there's one coral, apparently, the most deadly poison in the world, you can find it diving off Maui or one of these islands. Fort Dietrich, Maryland, has paid the University a lot of money to dig up this coral and the reason is to protect Navy divers from stumbling on it, you need an antidote. Of course, the Chemical Biological Warfare Center is the one doing this research with the University of Hawaii.

Vector control in Southeast Asia, by now this was another peace project Harlan Cleveland was proud of. It probably goes on today.

The U. S. experiments in weather control, changing weather to starve people, to produce famine, to produce drought, to produce floods; this is now in the military arsenal of the United States. Our university was involved in that, as well as with the spread of epidemic diseases, to fight those diseases, or to spread them as an instrument of war. These projects were done by the military research centers in the United States in Fort Dietrich, Maryland. The University of Hawaii has been deeply involved in this.

The dimensionalities of nations project with Dr. Strangelove Rudy Rumble, a project in which tens, hundreds of thousands of dollars went into setting up a computerized system of predicting and controlling people's struggles all over the world. They call this peaceful flux, controlling flux. It really means the deaths of hundreds of thousands of people all around the world. This, Harlan Cleveland, told me is our leading peace research project and I think, that's the kind of peace they're talking about? I think it has to be exposed at fault.

When I was a student here, Asian Studies was a number one recruiter for the CIA on this campus. I don't know if that's the same, the East-West Center of which I'm a kicked-out alumnus. In the old days it was quite simple--small arms training, agents spying on people at Kuhio Grill, Chen-yu Chi thrown into jail, a very simple upfront counterinsurgency, crude, crude kinds of measures.

Today it's slick. In '69 Chancellor Kleinjans came into power. Harlan Cleveland was close to him. A whole new school of neo-colonialist strategy came into being. They set up problem-solving institutes, five of them. I call them problem-making institutes.

The Population Institute which proclaims that the problems of poverty are caused by too many Third World people in their own countries, with Rockefeller help and AID money, they want to make the world safe for private investment and ripping off more people and getting those poor brown peoples of the world to stop reproducing so fast.

Communication Institute, their great addition to this university complex is your project ALOHA. The Hawaiians here ought to cringe that they call this ALOHA. They have menhune computers which are like typewriters. You send them all around the world. They hook into the NSA computer, the Defense Department computers, MIT, Stanford Research, and right behind that ugly sculpture Cole talks about there on that third floor of the building that sags. That computer system is called Project ALOHA. It's a Defense Department project. Part of the project theme is to help underdeveloped universities, probably the way they help underdeveloped countries.

This makes possible world-wide instant via satellite typewriter console computer communications for any battlefield anywhere in the world in a matter of ten seconds. And this the military has put \$2.2 million in every year, not in the old way they used to through Fort Dietrich, Maryland, but through an agency called ARPA of the Defense Department (Advance Research Project Agency). Now they sneak the money to the National Science Foundation and to the NASA which gives the money to your East-West Center and your Information Sciences Department, and a liberal who is the head of this program, supposedly a nice guy, Norm Abramson. This is just an example of the East-West Center's Communication help.

Their most blatant institute, Technology and Development Institute, I call it the Top Dogs Institute, has called for an entrepreneurial revolution throughout the world based on Hawaii--one, two, three, many Waikikis. The head of it in the past, Hahn-Been Lee, is close to Chung Yee Park, the dictator of South Korea. They are very rabid about their purpose of promoting this kind of revolution which is really counterrevolution throughout the world.

The other programs, the Food Institute, is run by a man who was with SEADAG, a counterinsurgency Rockefeller institute, Dr. Nicholaas Luykx. He was in charge of a program in South Vietnam to deprive the NLF and the Viet Cong, those dirty Communists, of rice and food crops in Southeast Asia. That's the kind of man who's solving our food problems for the world. He also is involved with miracle grain production which has made the Filipino people, other peoples throughout the world, a lot hungrier as the big corporations go in and produce this miracle rice, driving the small farmers out of business and, in fact, leading to much more misery and starvation.

This is the East-West Center of new because the State Department control was too obvious, now it's the Governor and the State Department together. They have about 17 members on the Board--Edgar Kaiser, man of the working people; Lucien Pye, War Department, Political Science professor at MIT; George Kanahele, international business pimp in Hawaii; Herb Cornuelle, the president of Dillingham; Kenneth Char, the Aloha Airlines president. These are some of the people that are making policy for the East-West Center today. My point is the East-West Center ethnic studies has been a force for change on this campus. They've helped spread the word about the East-West Center. I say let's abolish the Center and turn it over to the Ethnic Studies Program.

Let's go on and let's encourage research into our real history, a history of people's struggle. Let's support the national liberation's struggles throughout the world. Let's beat off this attack today, unite even more, and build a strong campus movement. We can't let this movement die and then come back again every two, three years. Keep a strong campus movement that can fight on ethnic studies and all these other issues that I'm raising.

I think Ethnic Studies should publish more, tremendous research in your files. Publish it, get it to the high schools, get it to workers, get it to the communities. Take over the University of Hawaii Press which is full of it. It's no good. Take it over and let's expand. Unite with the high school students and fight for Ethnic Studies at Campbell and all these places. So, my point is "Unite and Fight." Let's not draw back. Let's not be defensive about the politics of Ethnic Studies. Together we are many, they are few, and we will win. Thank you.

34. Kathleen Kelly:

My name is Kathleen Kelly and I'm a member of the Committee Against Racism and National Oppression at the University and I'm a product of this university.

Whether the administration here has made an effort to protest racists, or just been careless or backward in their thinking, the fact is University of Hawaii promotes racism. Recent examples are:

- 1) the fact that before 1970 there was NO comprehensive ethnic studies program, though a large majority of our student body is from ethnic minorities;
- 2) since its beginning, the administration has been responsible for constantly harassing and threatening to eliminate the Program;
- 3) naming the new social science building last year after Stanley Porteus who conducted race studies biased against Hawaii's ethnic groups; and
- 4) support of the study "Genetic and Environmental Bases of Human Cognition" being conducted at the Behavioral Biology Laboratory.

The committee I belong to has monitored the study since 1973. Authors say the study is an attempt to estimate heritability of cognitive ability, or the degree to which intelligence is inherited. Over \$1.7 million in federal money is being used to test 3,000 families from two ethnic groups--Caucasian and Japanese. Families are given a selection of "intelligence tests" measuring verbal, numerical, spatial, and reasoning abilities, fluency, memory, and perceptual speed. Also, blood, fingerprint, and saliva samples are collected. Each family is paid a \$50 "incentive fee." Originally, researchers hoped to test Hawaiians, but their response was less than enthusiastic and they were dropped from the study.

The researchers are interested in learning how children resemble their parents and how brothers and sisters resemble each other within and between family groups and races. If parents and their children test similarly, which is probable, the researchers will very likely attribute the results to genetic causes, for they believe the thinking process is controlled by genetics and influenced by environment.

Testing family groups does not necessarily mean one is seeing highly inherited traits, however. For example, members of a family tend to eat meals together. If the investigators had information about what foods the subjects ate the last two days, they'd find that members of the same family tended to eat the same food. They would have to conclude that the amount of poi eaten has high heritability!

Thinking is the result of the influence of environmental factors upon their combination with the innate factors. Not only is the environment extremely important to any living organism, but the exact sequence in which environments occur is as important as their nature. In practice, the researchers try to do what cannot be done and that is to separate genetic from environmental factors that work together producing cognition. The title, "Genetic and Environmental Bases of Human Cognition," implies an incredible degree of thoroughness, but we know researchers have very little information about their subjects' environments.



In fact, they have used answers to a 32 question form as the environmental basis for human thinking! The questions are general having to do with level of school completed, job classification, income, hobby interests, and little else. The researchers really have NO idea about how environment influences the thinking process, and yet they claim to be in a position to measure its influence.

Also, the basic assumption that people called Japanese will be considered one gene pool is without consensus. The physical anthropology of the populations of Japan from the earliest archaeological data to the present day is extremely complex and suggests a long history of genetic variability. The same is true for "Caucasian." These are cultural designators and not genetic population classifications.

Investigators clearly show their own predisposition to genetic determinism by discussing at length the work of researchers whose data supports the high heritability theory, while virtually ignoring the research indicating the importance of environment on social behavior, and ignoring studies indicating little or no evidence for inborn racial differences in intelligence. We note that the highly respected educational psychologist Cyril Burt whose work on twins referred to in the UH finding proposal as "...strongly suggestive of an important hereditary component in general intellectual ability" has been found to have "falsified his results for at least 20 years to prove his own view that heredity is a stronger factor than environment" (Hon. Advertiser, 10/25/76).

We oppose unsound methodology and warn that since Arthur Jensen who claims he's proved blacks genetically inferior, legislators at all levels have utilized his work to justify killing appropriation bills to improve schools with predominantly black and Asian enrollment. Just as Jensen advocates not wasting money on "genetically limited" children and devising rote teaching techniques for them, UH researchers wrote:

*"The urgent need to discover special educational methods which are of lasting value to the culturally disadvantaged requires identification of cognitive components which are amenable to environmental factors and which are not limited by their genetic component."*

Researchers should consider a scientific-sounding theory is a convenient justification for the many government cutbacks in education.

Who would be allowed to have educatable babies? The UH investigators don't claim to have an answer, but are willing to give their data to the government:

*"With respect to long-range significance, these data will serve as a basis for future decisions about the disturbing but inevitable questions about population control which will have to be made at government level. Obviously, many different answers are possible. The purpose of this study is to provide some solid information about genetic correlates of intelligence so that an informed decision may eventually be made."*

Although the statement appeared only in a draft funding proposal, it raises serious questions.

It is disturbing that the principal investigator of the study I have described, Dr. Geoffrey Ashton, is presently writing a report advising the Chancellor about the Ethnic Studies Program.

Unequal opportunity exists on a mass scale in the country. There are numerous studies showing that learning speed increases with minor environmental improvements. It is insulting to the victims of such inequalities that expensive research which is genetically weighed be carried on in their name.

How will the people of Hawaii benefit from the study? If the premise is that cognitive ability is genetically determined, what are the implications for social policies?

We, members of the Hawaii Committee Against Racism and National Oppression, encourage the fight against attacks on ethnic minorities. We think Ethnic Studies offers a good program to students who want to learn about the history of Hawaii's multi-ethnic people. Ethnic Studies has contributed a positive ethnic identity to its students. Ethnic Studies Program deserves permanent status.

35. Russell Valparaiso:

Today is a historical day, a day which represents the people's struggle for Ethnic Studies' permanency. The coming together of many community organizations, labor organizations, religious sectors, students, and faculties to stand firm to know our history our way. The struggle for Ethnic Studies has been a long drawn out struggle against racial and national discrimination. It is, therefore, the task for us to separate myth from reality, fantasy from truth, otherwise the distortion of history will only lead to untoward consequences, among which is the mental conditioning of a people so that their policies become warped, their goals misdirected.

The KDP are here in alliance with the different representatives to defend Ethnic Studies and to demand our democratic rights from the University of Hawaii administration to make Ethnic Studies permanent. Ethnic Studies represents the total experiences of Hawaii's working people in their struggle against exploitation and their fight against racial and national discrimination. To make aware of the rich history and culture of Hawaii's people, Ethnic Studies provided us the knowledge of the contribution of each of the ethnic racial minorities, the contribution for a better life here in Hawaii. In fact, it was this class of Hawaii's people which produced the wealth for this state.

As you notice, the UH administration is not here at this historical hearing and we all should understand that they do not represent our class interest. The UH administration represents the class that would like us to be confused about our true history and contribution. If the UH administration is concerned about the racial minorities here in Hawaii, they would be here and be accountable to the people who pay for this university through the people's taxes.

Ethnic Studies has been the resource in the community assisting in unravelling and disclosing the problems of our people, providing students with more direct participation in the actual struggle for a better life for the people. This is one way of learning through direct participation with the people.



I'd like to share my own participation with Ethnic Studies and how it helped me realize and learn my own history and culture. Ethnic Studies didn't only provide me with the time and resources. It also gave me self-respect by teaching me my history and culture. I also learned the history and culture of other ethnic groups and I gained a respect for my own history and culture as well as respect for that of other people. I was serving a 1-7 year term in California State Prison in 1968 and the Ethnic Studies provided us with alternative education: to learn about our history and culture. This course was one of the most popular courses in prison because it provided us with knowledge and contribution of each of the racial minorities. This was the initiative of Ethnic Studies and not the initiative of the Prison administration. In fact, it was through this course that made me want to read on my own about Hawaii and Hawaii's people. In fact, it was Ethnic Studies that provided the seed for many of us in prison to seek out an alternative life style that would be productive to this society. I started to read and research about how my parents came here from the Philippines and why they came to Hawaii because all the time I was going to public schools in Hawaii and on the mainland I never knew my history and culture because they were never taught and if they were taught, it was distorted and one-sided.

In history books we never learned that the Filipino people were conquered people. We were made to learn from history books that Filipino people were subservient and welcomed the American Imperialist Army. We were never taught that they had to kill 600,000 Filipinos to conquer them and importantly to conquer the people's minds by miseducating them. I would ask myself how did my mother and father get here from the Philippines? Is it because they love Filipino people? I learned that they needed laborers in the sugar plantations and that's why they brought Filipinos. So I feel the contribution of Ethnic Studies is a leap forward for the people of Hawaii and that Ethnic Studies served the toiling masses, us workers who produced the wealth of this country.

So, again, I demand on behalf of the KDP that the UH administration make Ethnic Studies permanent and we are going to win. Thank you.

36. Walter Ritte:

It has been a very interesting day. I sat through most of the day listening and I learned a lot about Ethnic Studies. We had contact with Ethnic Studies in just a brief way, but a very important way.

I went to the educational system here for about three years and now I realize that there is a curtain around this university--it's not an iron curtain or a bamboo curtain--but we call it the "Palapala Curtain." Palapala is "paper" in Hawaiian and your head is buried in it while you're attending the University, your mind is buried in it. And those who were teaching it could not even understand the palapala, which is the diploma. And there's a lot of people much smarter than these people, but they don't have this palapala. So, right there you have the palapala curtain and the Ethnic Studies is very dangerous to this curtain because it provides a "puka." And once you get this puka, the truth can come in and this is very true because when we went to Kahoolawe we were called a lot of things and we weren't allowed into the schools at all. We tried on Molokai and we got a lot

of pilikia over there, but when we came here, the only place that asked us to come was Ethnic Studies. So, this was the only way we could present our side of the story because you can't get that side of story from the newspapers, or from the TV, or from any place else, except from the people who are involved. And when these people involved are not allowed into the educational system, aloha to the educational system. And that's the reason that we're here today because we're directly involved, even though in our little own way, in Ethnic Studies and we're going to support and back it all the way. Thank you very much.